

APATANI GRAMMAR

CENTRAL INSTITUTE OF INDIAN LANGUAGES

GRAMMAR SERIES— 12

Editor

E. ANNAMALAI

Production

H. L. N. BHARATI

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APATANI GRAMMAR

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CENTRAL INSTITUTE OF INDIAN LANGUAGES
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FOREWORD

The Central Institute of Indian Languages set up in 1969 is entrusted with the responsibility of developing Indian languages through research training and material production. The Indian languages are at various stages of development from the point of view of the extent of elaboration of their functions and they require different treatments. Development of the tribal languages of the country involves many issues of policy, implementation and academic contribution. Some of them are to be reduced to writing and most of them need codification from the point of view of standardisation, preparation of grammar, dictionary and such other linguistic materials and production of written literature.

One of the primary activities of the Institute relating to its work on tribal languages is writing a grammar. The grammar is not only the first step in the direction of codification of the language but also is a basic material for the teaching and learning of the language. It also provides materials for the typological and areal comparisons for languages and for studies of language universals. The theoretical notions

about grammar have changed substantially in the recent decades and many of the notions are to be tested with data from various little known languages. It is hoped that the grammar series of the Institute will fulfil at least partially these demands from linguists and language planners.

The grammars of various tribal languages, it is hoped, will lead to a handbook of Indian languages, which will be of great use to the students of linguistics in India. India has a long grammatical tradition and it is now absorbing the grammatical models developed in the West. It will be a worthy goal to achieve to develop a grammatical model for the description of Indian languages derived out of both traditional and modern developments.



(E. ANNAMALAI)
Director

PREFACE

The tribal people in India have for long lived in isolation except to be exposed for exploitation. They have not participated to their benefit in the socioeconomic development of the country. To come out of their isolation, it is necessary for them to learn the language of the majority people around them and a number of them have done so. But this bridges the communication gap only in one way and the whole burden of building up this bridge is carried by the minority group. It is necessary, however, for developing mutual understanding and good-will, to increase bidirectional communication between the tribal people and the majority of people of the region. For this purpose, the majority people, especially those who come in contact with the tribal people for various reasons such as civil administration, security, social service, trade, etc., should learn their language. The Grammar, which forms part of the package consisting of phonetic reader, bi- or trilingual dictionary and teaching manual is prepared to help them in their learning of the tribal language.

The organisation of the Grammar is based on grammatical functions rather than on grammatical forms. This will help the new learner to find easily how the different functions, which he already knows and wants to express, are formalised in this language. Since this Grammar is primarily meant for pedagogical purposes, theoretical discussions and justifications for a particular analysis are kept to a minimum. The Grammar is divided generally into two broad categories of noun morphology and verb morphology. A description of adjectives precedes verb morphology and that of adverbs follows it. The chapter on syntax describes the order of the constituents at the surface level.

Though the Grammar is primarily aimed at the language learner and the teacher, it is hoped that it will also be useful to Linguists interested in typology and universals.

Data for the Grammar were collected in the field primarily from two informants by elicitation through word and sentence lists. They were then cross-checked with some other informants. The description may not be exhaustive and there might be gaps. There might be possibilities for

alternative analyses. Comments and suggestions passed on to us will be useful to improve our future publication in this series.

E. Annamalai

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My thanks are due to many who contributed in many ways to the present work. I am much grateful to my informants Messrs. Khoda Gyati and Tatu Tayung and other Apatani friends Messrs Hage Tadde, Tasso Sai, Dani Duri, Michi Tagia, Kago Chanda, Hage Tatum, Hage Tatung and Nani Challa who were very helpful during the collection of Apatani materials for this study.

I am thankful to Mr. Syiem, then Deputy Commissioner, Ziro; Mr. Hussain, then ADC, Ziro; Mr. K. Kumar, then District Research Officer, Ziro; and Mr. R. R. Singh, then Headmaster of Government High School, Ziro; who extended full co-operation during my field work in Apatani plateau. I am deeply indebted to Messrs. K. Unnikrishnan, K. M. Kathukutty, Krishna Kurup, R.C. Menon and V.C. Varghese, who helped me in many ways during my stay in Arunachal.

I am profoundly thankful to Dr. D. P. Pattanayak, the then Director, for the encouragement and overall guidance of the present work. I am much grateful to Dr. E. Annamalai, Director, CIL, who has gone through the present study and

suggested many modifications for improvement. My thanks are due to Dr. K.S. Gurubasave Gowda, Reader-cum-Research Officer, CIIL, and other colleagues of mine for their help.

I am grateful to Mr. N.H. Itagi, for drawing the map of the Apatani area included in this work. My thanks are due to the members of the administrative staff of the CIIL for their help and to Mr. C.S. Giri, for typing the manuscript. I am grateful to Mr. H.L.N. Bharati, Assistant Editor and Mr. M.G. Kanakram, Assistant Director (Admn.) and Incharge Press, for seeing it through the Press and the staff of CIIL Press for executing the printing.

I am thankful to Mr. V. Gopal, who type-composed the manuscript neatly.

-- P. T. Abraham

ABBREVIATIONS

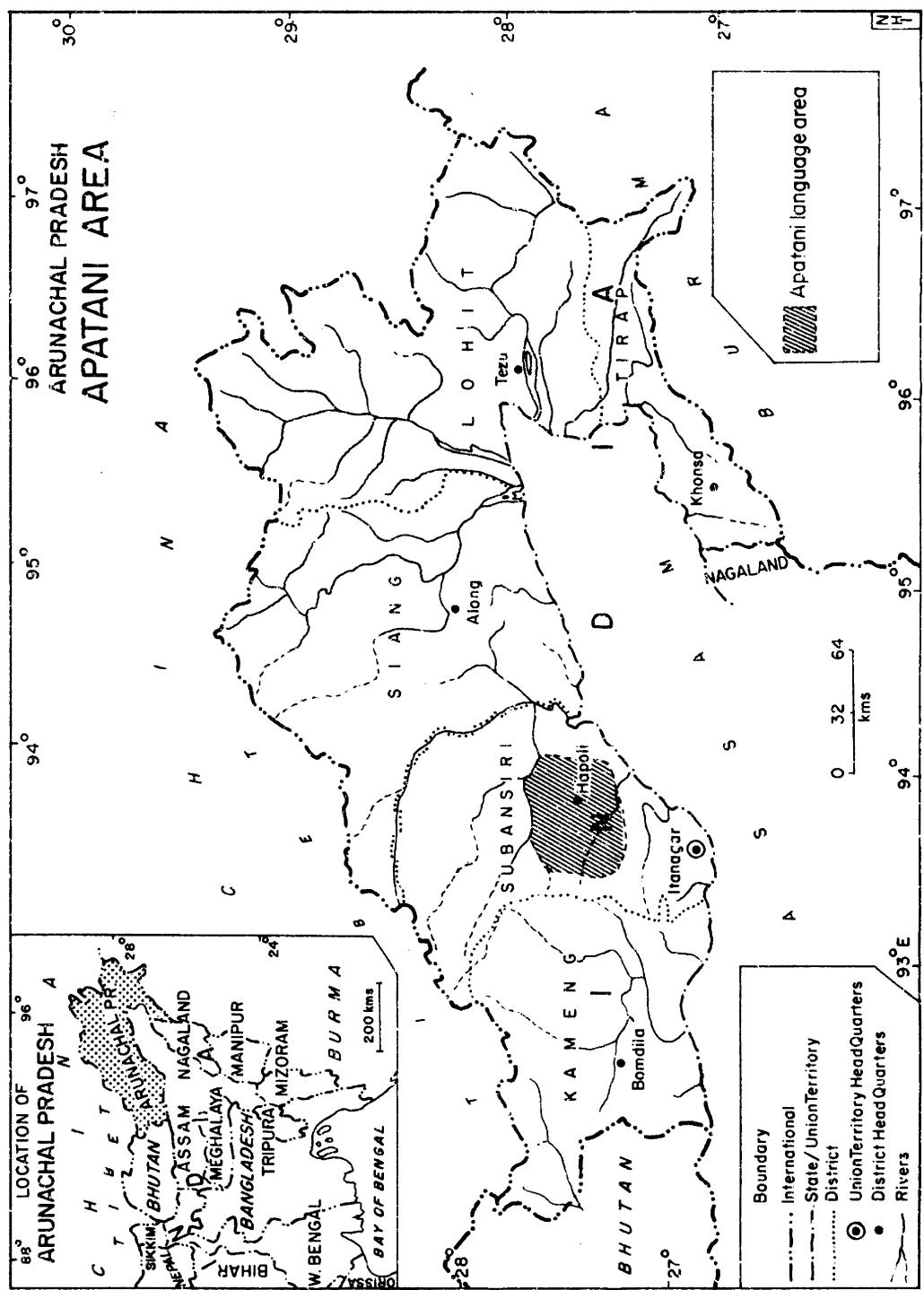
abl.	...	ablative
acc.	...	accusative
adv.	...	adverb
asp.	...	aspect
cau.	...	cause
cer.	...	certainty
cond.	...	conditional
dat.	...	dative
det.	...	determiner
f.t.	...	future tense
gen.	...	genitive
imp.	...	imperative
inf.	...	infinitive
inst.	...	instrumental
int.	...	interrogative
loc.	...	locative
m.	...	mood
mod.	...	modal
neg.	...	negative
nom.	...	nominalizer
per.	...	perfect
pl.	...	plural
pos.	...	possessive
p.p.	...	post position

pro.	...	prohibitive
p.t.	...	past tense
pur.	...	purposive
que.	...	question
quot.	...	quotative
soc.	...	sociative
temp.	...	temporal
v.p.	...	verb particle

CONTENTS

Foreword	...	i
Preface	...	iii
Acknowledgements	...	vi
Abbreviations	...	viii
 INTRODUCTION	...	1
 PHONOLOGY	...	5
An Inventory of Phonemes	...	5
Distribution of Phonemes	...	16
Syllable	...	21
 MORPHOLOGY	...	23
Noun	...	24
Pronoun	...	27
Deixis	...	31
Case System	...	35
Numeral	...	54
Classifiers	...	60
Adjectives	...	66
Verb	...	67
Verb Particle	...	73
Tense	...	92
Aspect	...	94
Mood	...	97
Adverb	...	109
Word Formation	...	116

SYNTAX	...	...	121
Noun Phrase	...	...	124
Verb Phrase	...	...	125
Conjunction	...	...	127
Embedding	...	...	130
Nominalization	...	...	134
Purposive Clause	...	...	134
Comparative	...	...	135
Conditional	...	...	137
Concessive	...	...	137
Causal	...	...	138
Adverbial	...	...	139
Passive	...	...	139
Reported Speech	...	...	140
APPENDIX	...	...	142
Proper Names	...	...	142
Measurements	...	...	143
Time Unit	...	...	145
Grammatical Elements	...	...	145
Folk Tales	...	...	158
BIBLIOGRAPHY	...	...	185



Based upon Survey of India map with the permission of the Surveyor General of India.
The territorial waters of India extend into the sea to a distance of twelve nautical miles
measured from the appropriate base line.

The boundary of Meghalaya shown on this map is as interpreted from the North Eastern Areas Reorganisation Act 1971, but has yet to be verified.

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INTRODUCTION

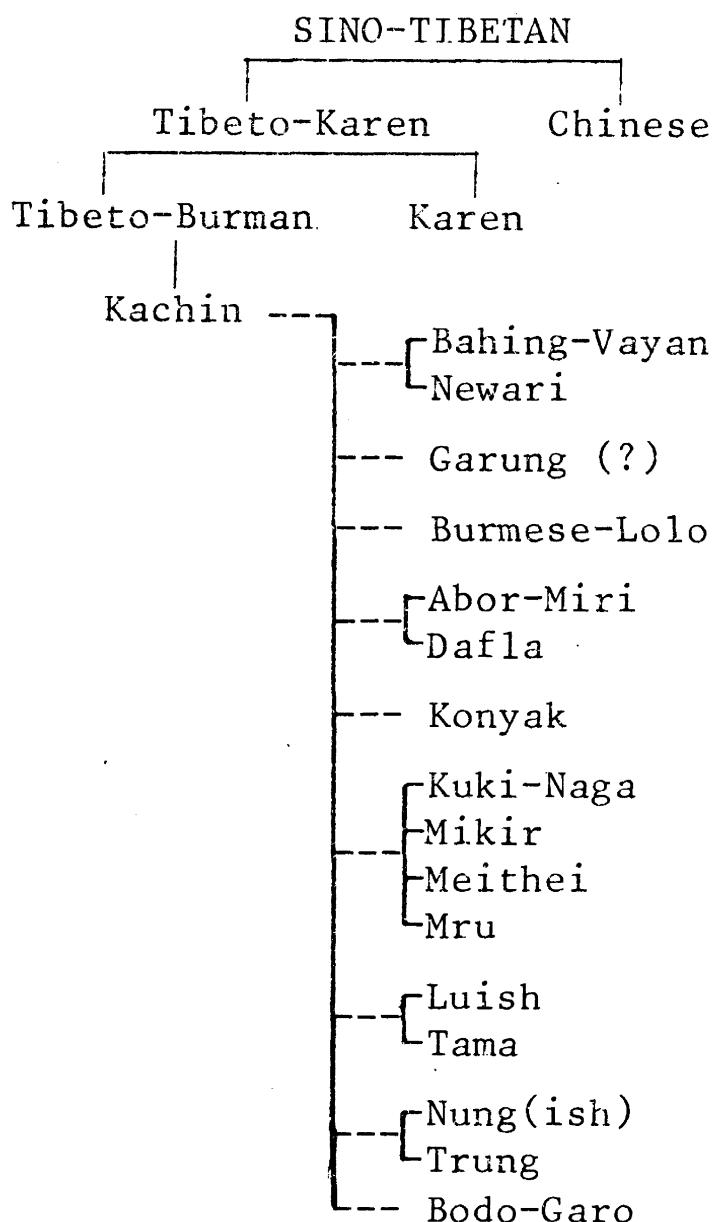
Tibeto-Burman is one among the four language families of India. The other three are Indo-Aryan, Dravidian and Austro-Asiatic. Grierson observes that Tibeto-Burman languages stand out as a distinct family as compared with Tai and Chinese (Grierson, 1966, p.5). Tai and Chinese follow the subject-verb-object order whereas Tibeto-Burman languages use subject-object-verb order. The Tibeto-Burman languages are rich in certain areas of vocabulary. For instance, distinct words are found for different kinds of rat, bamboo, basket, etc. in Apatani. There is no grammatical gender. Grammatical categories like case, number, etc., are expressed by free words added after the noun rather than by bound morphemes suffixed to the noun. They are thus like adjectives and follow the head noun.

Grierson classifies the Abor-Miri and Dafla in North Assam group. "The Abor-Miris and Daflas speak dialects which are so closely related that they can justly be considered as one and the same speech form (Grierson, 1966, p.568). The names Abor, Miri, and Dafla are names used by

2/ INTRODUCTION

Assamese for the tribe which inhabits the mountains between the Assam valley and Tibet. Daflas call themselves nyi-sing, i.e., sing men" (Ibid, 585). There is a group of Daflas who call themselves Bagni (Ibid, 585). The Apatanis are closely related to Nyi-sing.

Benedict (1972) gives the following schematic chart for Sino-Tibetan languages.



Apatanis belong to the Abor-Miri-Dafla group. It is closely related to Dafla who call themselves Nishi. Similarities are noticed at phonological, grammatical and lexical level (See, Nishi Grammar - forthcoming). Apatanis are concentrated in South Central region of Subansiri district of Arunachal Pradesh (See, the map). Nishis are their immediate neighbours. The area is known as Apatani plateau and is about 26 sq.km. It is surrounded by steep mountain ridges on all sides. The district headquarters is located in this plateau. According to a legend prevalent among them, the plateau was a lake prior to their inhabitation. Their population is 12888 (M: 5746, F: 6342) (1971 Census). Out of 12888 persons there are only 724 literate persons. The sexwise break up is M: 724, F: 76. The capital of the Union Territory of Arunachal Pradesh is also located in Subansiri district. Mr. Simon's "Apatani - An Introduction" is the only book available on the language.

The materials for the present work were collected during my field work in Apatani plateau, during October-December, 1975 and April-June 1977. Messrs Khoda Gyati (Reru village) and Tatu Tayung (Mudan Tage village) were my principal

4/INTRODUCTION

informants. Mr. Gyati was a student of the Government High School, Ziro. He was working as a part-time employee at the Electrical Office in Old Ziro. His exact age is not known. He was staying in his village with his family members. Mr. Tayung was also a student of the Government High School, Ziro. He was the Secretary of the Apatani Youth Association. His exact age also is not known. I have discussed certain problems covered in the present study with Messrs Hage Tadde (Cycleshop owner), Tasso Sai, Dani Duri (Medical student), Michi Tagia, Kago Chanda, Hage Tatum, Hage Tatung and Nani Challa (School Teacher).

- - - -

PHONOLOGY

An Inventory of Phonemes

There are 3 tonemes, 6 vowels and 17 consonants in Apatani.

Tonemes:

Rising tone	...	'/'
Level, tone	...	'unmarked'
Falling tone	...	'\'

Rising Tone:

The pitch level varies in such a way that at the onset it is higher than at coda.

cómyo	'silence'
húdo	'lightening'
ado'	'stem with flower'
kamo'	'dark'

Level Tone:

There is no change in pitch level.

amu	'hair'
alyo	'tongue'
pota	'paper'
ude	'house'

Falling Tone:

The pitch level varies in such a way that at the onset it is lower than at the coda.

6/PHONOLOGY

uko	'veranda'
ubu	'hole'
paka	'pitch'
tano	'yarn'

Toneme Contrast:

i'	'copulate'
i̥n	'go'
i̥	'interjection'
e'	'laugh at'
e	'shoot'
e̥	'interjection'
ámi	'cat'
ami	'eye'
ámi	'tail'
ado'	'stem with flower'
ado	'coming'
ado̥	'far away'
a'	'interjection'
a	'come'
ḁ	'okay'
o'	'work in paddy field'
o	'bear'
o̥	'child'
aju'	'soak'
aju	'weak'
aju̥	'figure'

Vowels:

i	ɪ	u
e		o
		a

Vowel Contrasts:

i'	'copulate'
e'	'laugh at'
a	'come'
o	'beer'
u	'mend a hole'
ɪ	'interjection'
ti	'pour'
te	'touch'
ta	'drink'
to	'go down'
tu	'kick'
ti	'collide'
mi	'someone'
me	'search'
ma	'no'
mo	'he/she'
mu	'blow'
mi	'do'
gi	'lie down'
ge	'catch insects with gum'
ga	'abuse'

8/PHONOLOGY

go	'fly'
gu	'crawl'
gi	'wear'
si	'this'
se	'drag'
sa	'grow'
so	'crack jokes'
su	'draw'
si	'cattle'

/i/ is high front unrounded vowel.

xigi	'devil'
pinin	'slap'
ámi	'cat'

/e/ is higher mid front unrounded vowel.

ere	'stomach'
cenin	'cut (with scissors)'
jije	'true'

/e/ is realized as lower mid front unrounded vowel [ɛ] when it occurs in the first syllable of a word after [y].

yɛso	'cane'
yɛsi	'water'
yɛtan	'bread'

/a/ is low central unrounded vowel.

agun	'language'
------	------------

kamo	'dark'
aba	'father'

/a/ is realized low front unrounded vowel [a] in the first syllable of a word after [y].

y <u>ati</u> n	'box (used for keeping cloths)'
y <u>ati</u>	'umbrella (traditional)'
y <u>aju</u>	'laddle'

/i/ is high central unrounded vowel.

i <u>myo</u>	'poison'
i <u>byo</u>	'also'
i <u>neyo</u>	'okay'
m <u>ido</u>	'rain'
s <u>iti</u>	'elephant'

/i/ is realized as mid central vowel [ə] before [r] and in word final position when [r] precedes it.

kakər	'look back'
harkər	'run back'
tarə	'ant'
tirə	'forehead'

/i/ is realized as high back unrounded vowel [ü] in the word final position and before word final [n].

nyi <u>mü</u>	'girl'
s <u>itü</u>	'elephant'

10/PHONOLOGY

yahū	'axe'
panūñ	'dismantle'
kanūñ	'see'

The /i/-ending words drop their final vowel when they are added to consonant initial words/morphemes.

ini + nani	- innani	'walking stick'
cini + nani	- cinnani	'loom'
ami + sani	- amsani	'mango tree'

/u/ is high back rounded vowel.

ude	'house'
rupu	'gold'
uru	'family'

/o/ is higher mid back rounded vowel.

oho	'boy'
kone	'one'
aro	'morning'

Consonants:

pb	td	kg
	cj	
m	n	ñ
	r	
l		
s		x
	y	h

Consonant Contrasts:

pa	'cut'
pya	'dismantle'
ba	'vomit'
bya	'burn (meat, etc.)'
ta	'drink'
da	'beat'
ca	'climb'
ja	'throw (flat objects)'
ka	'see'
ga	'abuse'
gya	'roam'
ma	'curly growth'
mya	'lull'
na	'push'
nya	'point out'
ńa	'laugh'
ra	'make bundle'
la	'take'
lya	'burn'
sa	'grow'
ya	'burn'
ha'	'hang up'
xa	'gossip'
apa	'leave (some objects)'
apyá	'group of rats'

12/PHONOLOGY

aba	'father'
abya	'ladder'
ata	'elder sister'
ada	'tomorrow'
aca	'keep (above something)'
aja	'name of a girl'
aka	'name of a boy'
axa	'old'
aga	'quick'
agya	'gate'
aha	'soul'
asa	'let us come'
ama	'does not/do not come'
ana	'very much essential'
ana	'tie (after covering)'
amya	'penis'
arya	'name of a girl'
ala	'hand'
alya	'lick'
ara	'empty'
aya	'good'

Since there is no contrast between the palatalized consonants like p^y , b^y , g^y , n^y , m^y , l^y and their cluster counterparts (i.e., phonemic sequences, like py , by , gy , ny , my , ly) the palatalised consonants are treated as sequences

at the phonemic level. This is done to simplify the orthography.

/p/ is voiceless bilabial stop.

papu	'egg'
pepu	'mat'

/b/ is voiced bilabial stop.

buko	'rat'
béni	'curse'

/b/ is realized as semi-voiced bilateral continuant [b] when it occurs intervocalically, provided the following one is a back/central vowel.

aba	'father'
abuje	'various'

/t/ is voiceless alveolar stop.

tami	'grass'
itu	'short'

/d/ is voiced alveolar stop.

danyi	'sun'
ude	'house'

/k/ is voiceless velar stop.

kamo	'dark'
muku	'tobacco'

14/PHONOLOGY

/g/ is voiced velar stop.

garu	'pillow'
aguñ	'mouth'

/c/ is voiceless affricate.

ciku	'pocket'
dacañ	'iron'

/j/ is voiced affricate.

jije	'true'
jiji	'blue'

/m/ is voiced bilabial nasal.

ma	'no'
tamo	'strong'
bom	'bomb'

/n/ is voiced alveolar nasal.

nago	'place of worship'
anu	'younger brother'

/ñ/ is realized as palatal nasal [ñ] before palatal stops [c] and [j].

goñci	'dragon fly'
geñji	'banian'

/ń/ is voiced velar nasal.

ńo	'I'
hińini	'third'

/ń/ is realized through the nasalization of the preceding vowel when it occurs in the word final

position.

/adiñ/ is realized as adi

/aguñ/ is realized as agū

/ñ/ is realized as the homorganic nasal of the following stop when it is combined with words/morphemes having initial stops.

anyiñ + pyunti ---> anyimpyunti 'milkman'

/r/ is voiced alveolar flap.

rubu 'ear drum'

yaru 'ear'

sucur 'antelope'

/l/ is alveolar lateral

laci 'finger'

ale 'wing'

botel 'bottle'

/s/ is alveolar fricative.

si 'cattle'

pasu 'needle'

opis 'office'

/x/ is voiceless velar fricative.

xido 'be costly'

axa 'old'

/h/ is glottal fricative.

hena 'wrong'

ahi 'tooth'

16/PHONOLOGY

/y/ is palatal continuant.

yati	'umbrella (local)'
aya	'good'

Distribution of Phonemes

Vowels:

All vowels occur in initial, medial and final positions of a word.

imi	'sleep'
biro	'yesterday morning'
ére	'stomach'
nekañ	'toilet'
úgu	'cooking place'
duku	'wooden box'
ípini	'sweeper'
aya	'good'
dányi	'sun'
omo	'term used to address young males'
dóne	'bright day'

Vowel Clusters:

Few vowel clusters are found in Apatani. They occur word initially, medially and word finally.

ui	'ghost'
óasi	'great grandson'

ai	'tooth'
au	'tail like object used to wear on the waist of elderly men'
bua	'rope tied to acrobatic pole'
lua	'mute'
lia	'bag used by women'
loepa	'till'
hao	'above'
hoan	'spine'
hoenin	'becon'

Consonants:

All consonants occur in initial and medial positions of a word. m, n, r, l and s occur word final position also.

paka	'dish'
papu	'egg'
babo	'acrobatic pole'
tabu	'snake'
ato	'owner'
danyi	'sun'
adañ	'spear made of wood with poisoned iron edge'
kami	'late'
aki	'dog'
gubu	'hot'

agar	'boundary'
cuxa	'basket (used for keeping tobacco)'
aci	'pain'
jin	'piece of cloth'
ajan	'child'
migo	'oven'
ami	'tail'
bom	'bomb'
nekañ	'latrine'
anixa	'great grandmother'
ni	'fish'
ini	'sweet potato'
ajan	'child'
rido	'line on palm'
arañ	'bottom of a tree'
sucur	'antelope'
lacan	'ring'
alo	'day'
botel	'bottle'
same	'squirrel'
asan	'north'
opis	'office'
xi	'six'
axi	'comb'
hago	'merry'

àha	'heart'
yapa	'young man'
aya`	'muscle'

Consonant Clusters:

There are two consonants and three consonants clusters in Apatani. Two consonants clusters are common. As mentioned early, the palatalized stops and nasals that are treated as sequences orthographically are also included below:

pyarmo	'leaves put on the arrow'
byíbu	'gun'
abya	'ladder'
dyimpu	'grey hair'
gyúti	'higher group among Apatanis'
myodu	'season'
àmya	'penis'
nyimo	'face'
anyin	'breast'
lyenin	'to make to the shape of ball'
alyan	'ten'
akókónti	'lonely'
ágo èmpu	'front portion of Apatani house'
dinxu	'skull'

20/PHONOLOGY

endi	'paddy'
empya	'cotton'
embin	'uncooked rice'
gunkinin	'stoop'
gonci	'dragon fly'
genji	'banian'
tóngó	'wool'
nénkepílo	'December'
ingye	'twin'
arpuho	'amidst'
karpya	'unroll'
gorbán	'shoulder'
artin	'testicle'
arda	'tomorrow'
ñarka	'smile'
dorgi	'earthworm'
gorxán	'armpit'
armi	'ripe'
tarji	'scorpion'
ñarnin	'laugh'
tarsi	'wall'
tarla	'cup'

The cluster /ny/ is realized as palatal nasal [ñ] before central vowels.

ñácu	'lip'
ñátu	'dragger'

ñáñyo 'honey bee'

Germinated clusters are not found in Apatani.

Only the palatalised phonemes occur in word initial and medial positions. Others occur only in medial position.

Syllable

A sequence of phonemes with one peak of sonority is treated as a syllable. There can be one or more than one syllables in a single word. Usually one vowel will function as nucleus of a syllable. The preceding consonants/semi-vowels are called the onset of the syllable and the following consonants/semi-vowels are called coda of the syllable. There are words without onset and coda. When a syllable ends with a vowel, it is called an open syllable and when it ends in a consonant, it is called a closed syllable. The syllable pattern of Apatani is exemplified in the following:

Monosyllabic Words:

Monosyllabic words are very common in Apatani.

Open syllable : (c)v

v a 'come'

cy ma 'no'

22/PHONOLOGY

cv si 'this'

Closed syllable : (c)vc

vc in 'go'

cvc kon 'one'

cvc hin 'three'

Disyllabic Words:

vcv ude 'house'

cvcv kile 'river'

cvccv pinta 'pot'

cvcvc botel 'bottle'

vcvc agun 'language'

— — — —

MORPHOLOGY

A word in Apatani is defined as minimum free form consisting of one or more than one phoneme. The phonetic pause between two items in an utterance is taken as the basis for determining the word boundaries. There are cases where syntactic behaviour is taken as the determining factor of the free forms when phonetic pause fails to give a correct indication in deciding bound Vs. free forms. The case is indicated through independent word. One of the reasons for considering it as independent word is that it takes the phrase final position when adjectives which follow the headnoun occur with it. See the examples given below:

myu aya mi 'good man (acc.)'
man good acc

aki atu mi 'small dog (acc)'
dog small acc

Secondly, there is a tendency among the Apatani speakers to posit a semi-pause between the head-noun and case word. This also speaks in favour of considering them as separate words.

The word classes that can be set up in Apatani are nouns, pronouns, verb and adverbs. Among them verbs and nouns out number other word

classes. Suffixation, prefixation, reduplication and compounding are the morphological process found in Apatani.

Noun

Any word whose occurrence, allows the use of a determiner/case word in the same construction is treated as a noun in the present description. Gender has no grammatical significance. There are certain nouns that are inherently masculine or feminine as exemplified below:

milo	'husband'
mihi	'wife'
milobo	'man'
nyimí	'woman'
yapa	'youth (male)'
nyimí	'youth (female)'
hime	'boy'
nyimí	'girl'

The regular pattern of gender marking is through the addition of suffix to the reduplicated syllable of the generic noun. The suffix 'po/bo' is added to the generic noun to indicate masculine gender and 'ni' is added to indicate feminine gender. A sample is given below:

si	'cattle'
sihibo	'bull'
sihini	'cow'
paro	'fowl'
paroropo	'cock'
paroroni	'hen'
subu	'mithun'
subusido	'mithun (male)'
subusini	'mithun (female)'
sibi	'monkey'
sibibipo	'monkey (male)'
sibibini	'monkey (female)'

Instances are found where only the reduplicated syllable and the gender marker are used to specify the masculine feminine distinction leaving the first part (i.e., generic noun). See the illustrations below:

aki	'dog'
kibo	'dog'
kini	'bitch'
ami	'cat'
mipo	'tom-cat'
mini	'cat'

Another way of marking the gender is through compounding. The words - milobo 'man' and nyimi 'woman' are added to the generic nouns to

form compound. This technique is usually used with borrowed nouns as shown below:

ministar	'minister'
ministar milobo	'minister (male)'
ministar nyimi	'minister (female)'
gura	'horse'
gura milobo	'horse (male)'
gura nyimi	'horse (female)'
mendi	'buffalo'
mendi milobo	'he buffalo'
mendi nyimi	'she buffalo'

Number

There are no plural markers in Apatani. Plurality, if the number is unspecific, is indicated using the plural word - atan 'many'. When the number is specific, the numeral quantifiers are used. Both the numeral quantifier and the plural word follows the headnoun.

<i>Singular</i>	<i>With plural word</i>
ude 'house'	ude atan 'houses'
nyimi 'girl'	nyimi atan 'girls'
aki 'dog'	aki atan 'dogs'

<i>Singular</i>	<i>With numeral quantifier</i>
aki 'dog'	aki anye
	dog two
	'two dogs'

mihi 'wife'	mihi anye wife two 'two wives'
-------------	--------------------------------------

When there is a reference to quantity like 'some', 'many', etc., then words like - abu 'many', tane 'some', etc., are used.

<i>Singular</i>	<i>Plural with specific quantifiers</i>
tuli 'piller'	tuli abu 'many pillers'
myu 'people'	myu tane 'some people'

Pronouns

There is no gender distinction in the pronominal system of Apatani. It makes two way distinction in number (i.e., singular and plural) and three-way distinction in person (i.e., First person, Second person and Third person). Further, a two-way categorization is made in third person on the basis of [visible, known] Vs. [invisible, unknown]. Separate pronouns are used to indicate this distinction. The pronouns are listed in the Table given below:

Person	Number	
	Singular	Plural
First	no 'I'	nunu 'we'
Second	no 'you'	nunu 'you (pl.)'

(Contd...)

Person	Number	
	Singular	Plural
Third	mo' 'he/she'	mólu 'they'
	si 'he/she/it' [known, visible]	síkílu 'they'
	hi 'he/she/it' [unknown, invisible]	híkílu 'they'
		[unknown, invisible]

When the numeral - nyi 'two' occurs with singular pronouns, they function as single lexical item. This fusion is found only with the numeral - nyi 'two'.

no + nyi	--->	ninyi 'we two'
no' + nyi	--->	ninyi 'you two'
mo' + nyi	--->	mónyi 'they two'
si + nyi	--->	sinyi 'they two' [known, visible]
hi + nyi	--->	hínyi 'they two' [unknown, invisible]

It is also found possible to use the numeral alongwith the classifier - anyi 'two' with third person singular - mo 'he/she' like a regular numeral adjective.

mo' anyi
she/he two
'they two'

Deictic Pronouns:

In Apatani a three-way division is found in spatial situation in identifying the relative spatial position of the referent in relation to the locus of the speaker. This is done through the deictic pronouns (See, Abraham, 1981). They are formed by compounding respective words to the third person pronoun - si 'she/he/it' (known, visible) as shown below:

siksi : the pronoun indicates proximity

insi : the pronoun indicates intermediate distance

intosi : the pronoun indicates that the referent is far away from the speaker

Demonstratives are formed by adding the marker - 'ka' to 'si, in, into', which are used to form deictic pronouns also and to pronoun - hi 'he/ she/it'. As a result they become attributes to the headnoun, but unlike other attributes, they precede the headnoun.

sika myu 'this man (proximate)'
this man

inka hime 'that boy (intermediate distance)'
that boy

intoka pitu 'that hill (very far)'
that hill

hika nyimi 'that girl (unknown/invisible)'
that girl

Plural counterparts of deictic pronouns are formed by adding the plural word - atan or the numeral to the demonstratives.

sika hime anye 'these (two) boys (proximate)'
this boy two

inka pulye atan 'those clothes (intermediate distance)'
that cloth pl.-word

It is possible to use forms like

sika anye 'these two'
this two

inka atan 'those (items)'
that pl.-word

Interrogative Pronouns:

A two-way distinction between in the vicinity of the speaker and not in the vicinity of the speaker is maintained in interrogative pronouns also. If the referent is not in the vicinity of the speaker, then 'na' is suffixed to the interrogative pronouns that are used for referents in the vicinity of the speaker. See the list below:

<i>In the vicinity of the speaker</i>	<i>Not in the vicinity of the speaker</i>
nu 'who'	huna 'who'
ni 'what'	nina 'what'

nihí 'which' nihína 'which'

For the interrogative - no 'where (in the vicinity of the speaker)', the non-vicinity counterpart is formed by suffixing '-ho' as below:

no 'where' noho 'where'

The other interrogatives are

nítan	'what sort'
nítampa	'how'
nímpa	'why'
nído	'when'
nihe	'how many (countable)'
nínkane	'how much (uncountable)'

Among the above interrogative pronouns, 'ní' functions as the interrogative morpheme, except - hu 'who'. 'no' can be analysed as 'ní + o' like the place adverbs (See, the section place adverbs on p.32 for details).

Deixis

The notion of deixis handles certain features of language which are relative to place and time of utterance. Deictic categories are found in Apatani that are used to identify typical spatial and social situation. As already mentioned, this feature is found in the pronominal system. A two-way distinction is

made in the social situation, i.e., known Vs. unknown coupled with the spatial situation, i.e., visible Vs. invisible. The pronoun 'si' is used for referents that are known/in the vicinity of the speaker and 'hi' is used for referents that are unknown/not in the vicinity of the speaker. A parallel difference is maintained in interrogatives, i.e., in the vicinity of the speaker Vs. not in the vicinity of the speaker. It is done through the marker 'na' added to the interrogative pronouns that are used for referents in the vicinity of the speaker.

A three-way distinction is found in deictic pronouns on relational distance between the speaker and the referent. The division is as follows:

- (a) Proximate
- (b) Intermediate distance
- (c) Far away from the speaker

'siksi', 'insi' and 'intosi' are used respectively for the above categories. This is reflected in demonstratives also.

The same distinction is found to operate in adverbs of place. They are formed by adding the locative element 'o' to the deictic pronouns and

third person pronoun - **hi** 'he/she/it' (unknown/invisible).

si + o	--->	so
insi + o	--->	inso
intosi + o	--->	intoso
hi + o	--->	ho

As shown above, as a result of sandhi changes, the forms given in the right hand side of the arrow are derived forms. They are listed with meaning below:

so	'here (proximate)'
inso	'there (intermediate distance)'
intoso	'there (far away)'
ho	'there (unknown/invisible)'

The deictic categories 'si' and 'hi' are also used as determiners. They are added with generic nouns to limit their referential range and to identify the spatial position. 'si' is added to the noun/noun phrases to indicate the proximity of the referent and 'hi' to indicate the remoteness of the referent. Otherwise, the noun appears without either one of it. Though it is permitted to add these determiners to all nouns in a sentence, usually the subject noun takes the determiner. Other nouns, usually, appear without the determiner.

34/MORPHOLOGY

ami si xedu. 'the cat (proximate)
cat det. cry-asp. cries'

.i hi pido. 'the dog (remote) barks'
dog det. bark-asp.

si didu. 'cattle grazes'
cattle graze-asp.

aki hi paro si mi cibine.
dog det. hen det. acc. catch-p.t.
'the dog caught the hen'

pati hi alyi hi mi cixibine.
tiger det. pig det. acc. kill-p.t.
'the tiger killed the pig'

When the adjective that follows the headnoun is present, the determiner follows the adjective.

myu runi hi hime ako mi membine.
man mad det. boy one acc. kill-p.t.
'the mad man killed the boy'

A similar difference is maintained in interrogatives pronouns also. A suffix 'na' is added to differentiate the referent from those that are in the vicinity of the speaker. See the section on interrogative pronouns.

The distinction in the spatial situation is found in imperative constructions also. If the place of action of second person is proximate to the speaker 'to' is added to the imperative verb and if the place of action of the second person is remote 'ne' is added to the imperative verb.

yasi bito 'give water (proximate)'
 water give-det.

yasi bine 'give water (remote)'
 water give-det.

apin bipe 'give (for) me rice
 rice give-pur. (proximate)'

o duyepe 'drink (for) me beer
 beer drink-det.-pur. (remote)'

Case System

The case identifies the syntactic function and the semantic role of the noun phrases in a sentence. In Apatani, this is done through different case markers. As mentioned already, the case signs follow the headnoun. If the adjective is present it follows the adjective. If the determiner is present it follows the determiner. If the numeral adjective is present, the case sign follows it. As mentioned earlier, the case sign is treated as a post position. When they occur with first and second persons (singular), they are (uttered as single lexical item). The following list gives the different case signs that are found in Apatani.

Nominative	...	unmarked
Accusative	...	mi
Dative	...	mi
Locative	...	o

Instrumental	...	lo
Purposive	...	pa
Genitive	...	ka/ki

Nominative:

The nominative is unmarked and occurs without any case sign. Usually, nominative functions as the subject of the sentence and takes the sentence initial position. Since the other noun phrases are marked, the subject can be easily identified even if there is any change in the normal position. Semantically, it may be the agent, the affected entity, the instrumental or the experiencer of the action identified by the verb.

aki **hi** pido.
 dog det. bark-asp.
 'the dog is barking'

ami si imido.
 cat det. sleep-asp.
 'the cat is sleeping'

pat**š** alyi cixbine.
 tiger pig kill-p.t.
 'the tiger killed the pig'

ny**im**i apin mine.
 woman rice cook-p.t.
 'the woman cooked rice'

yalañ bayine.
stone roll-p.t.
'the stone rolled'

yasi bidu.
water flow-asp.
'water flows'

kago mo' mi dambine.
Kago he acc. beat-p.t.
'Kago beat him'

emo mi tarh rilorijabine.
paddy acc. snow destroy-p.t.
'snow destroyed the paddy'

nyimi mi gyopu goxibine.
woman acc. lightening kill-p.t.
'lightening killed the woman'

yalyo haya duku.
Yalyo hungry exist-asp.
'Yalyo is hungry'

nika anu hi bisone.
I-gen. younger brother det. get frighten-p.t.
'my younger brother got frightened'

nika lapyo si aha do.
I-gen. palm det. itching sensation exist
'I have itching sensation on my palm'

hime si oho do.
boy det. be tall exist
'the boy is tall'

Accusative:

The accusative case sign is 'mi'. This indicates the object of a transitive verb. Usually, this precedes the verb. It has the patient role in a sentence.

38/MORPHOLOGY

no kago mi latutí.
I Kago acc. catch-p.t.
'I caught Kago'

ñíka aba hí ními gabíne.
I-gen. father det. I-acc. scold-p.t.
'my father scolded me'

mo' emo mi pitíku.
she paddy acc. collect-asp.
'she collected the paddy'

aki hí ami si mi pidu.
dog det. cat det. acc. bark-asp.
'the dog is barking at the cat'

mólu sulu mi berbídu.
they fence acc. jump-asp.
'they are jumping over the fence'

no ñíka obuko lema mi róne
I I-gen. place of birth village acc. once
tare apamara sisi rayepa.
time native place till now leave
'I never left my native town till now'

When the subject and object noun share the semantic feature (+human)/(+animate) the accusative case sign is used obligatorily. When the subject is (-human) and object is (+human), the object is marked with accusative case sign.

aki tayun mi asibíne.
dog Tayung acc. bite-p.t.
'the dog bit Tayung'

sihíni mo' mi alitubíne.
cow he acc. kick-p.t.
'the cow kicked him'

When the subject is (+human)/(+animate) and the

object is (-human)/(-animate) the accusative case sign is dropped.

mo' sihini pabine.

he cow kill-p.t.

'he killed the cow'

alyi hi yo haxibine.

pig det. meat take away-p.t.

'the pig took away meat'

aki si paro cibine.

dog det. hen catch-p.t.

'the dog caught a hen'

In such instances, the accusative case sign is used to specify the object.

tayuñ alyi mi lagine.

Tayung pig acc. bring-p.t.

'Tayung brought the pig (specific)'

mo' alyi mi pabine.

he pig acc. kill-p.t.

'he killed the pig (specific)'

The same rule holds good, when the subject is a natural force.

alyi ude hedubine.

wind house destroy-p.t.

'the wind destroyed the house'

If the word order is changed, the accusative case sign is used obligatorily.

Dative:

The dative case sign is the same as that of the accusative, i.e., 'mi'. It functions as the indirect object at syntactic level. Since the

semantic role and the syntactic function of the dative and accusative noun phrases are different, they are treated as separate cases despite its identity in form. Moreover both dative and accusative noun phrases occur in a simple sentence. Dative noun phrase indicates the benefactive role.

ño níka nyími ajin mi tasán soye
 I I-gen. girl friend dat. necklace one
 mi bito.
 acc. give-p.t.

'I gave my girl friend a necklace'

níka ani tade mi yo bibíne.
 I-gen. mother Tade dat. meat give-p.t.
 'my mother gave meat to Tade'

níka anu ními sìhini dore mombiti.
 I-gen. brother I-dat. cow one send-p.t.
 'my brother sent me a cow'

ño alyi mi yo ohoti.
 I pig dat. meat feed-p.t.
 'I fed the pig with meat'

ño yo mi alyi mi ohoti.
 I meat acc. pig dat. feed-p.t.
 'I fed meat (specified) to the pig'

Instances are found, where experiencer is also manifested through the dative noun phrases.

ními lyàbyabíne.
 I-dat. get burns-p.t.
 'I got burns'

alyi mi lyàbyabine.
 pig dat. get burns-p.t.
 'the pig got burns'

Locative:

The locative case sign is 'o'. But it always occurs with any of the determiners (See, also the section on deixis). If the noun phrase is not specified then it occurs with the generic marker 'k'. As already mentioned, determiners are 'si' and 'hi'. As a result the fusion of the locative case sign with the determiner/generic marker, they function as a single unit.

The different forms are given below:

- si + o → so 'indicates location in proximity'
- hi + o → ho 'indicates location in remoteness'
- k + o → ko 'indicates location without specifying any spatial situation'

The locative noun phrase indicates the location of the event/action identified by the verb. It is also used to indicate the destination.

mo' ude ho dudu.
 he house loc. stay-exist
 'he stayed in the house'

mo' more ho sine.
 he forest loc. die-p.t.
 'he died in the forest'

mo' turla ko o' totibine.
 he mug loc. beer pour-p.t.
 'he poured beer in a mug'

molu ude ho lurisine.
 they house loc. talk-p.t.
 'they talked in the house'

kago dutin so dudu.
 Kago plank loc. sit-exist
 'Kago sat on the plank'

mo' putu ho cane.
 he hill loc. climb-p.t.
 'he climbed the hill'

When the allative is expressed through this case sign, it can be dropped optionally.

nīka anu more (ho) ine.
 I-gen. younger brother forest loc. go-p.t.
 'my younger brother went to the forest'

If one moves from one place to another permanently then the case sign is not dropped.

no jiro ho indu.
 I Ziro loc. move-p.t.
 'I moved to Ziro'

Here, the subject has shifted to Ziro permanently. Hence, the locative case sign is not dropped.

The spatial orientation is specified further by adding forms like the following alongwith the locative case sign. These post positions are added to those noun phrases to which the genitive case sign has already been added. But the deletion of the genitive case sign is optional

in all such instances. It is also used without noun phrases.

'hao ho': This is added to indicate that the location is above/over the referent.

tebil (ka) hao ho no pota mi atito.
table gen. p.p. loc. I book acc. keep-p.t.
'I kept the book above the table'

ñika potin hi hao ho done.
I-gen. pen det. above loc. exist-p.t.
'my pen was above (in the upstairs)

myu tañe hi hao du.
people some det. above exist
'some people are living in higer plain of
the plateau'

ñunu putu (ka) hao ho pita mi
we hill gen. above loc. bird acc.

kapado.
see-exist
'we are seeing birds on the hill'

kabu santi ka ubu hao ho cane.
rat tree gen. hole p.p. loc. climb-p.t.
'the rat climbed over the whole of a tree'

'ako ho': This is used to indicate the location is below the referent and is remote.

no pota mi ako ho atiti.
I book acc. below loc. put-p.t.
'I put the book down' (on the floor)'

myu tañe hi ako ho du.
people some det. below loc. exist
'some people are living in the low lying
part of the plateau'

'iko ho'¹: This is used to indicate that the location is below the referent and is proximate.

mólu saní iko ho dune.
they tree under loc. sit-p.t.
'they sat under a tree'

mo' yagi mi tebil (ka) iko ho
he basket acc. table gen. below loc.
atibine.
keep-p.t.
'he kept the basket below the table'

'bipi ho': This is used to indicate that the locus is under the referent.

alyi ude bipi ho gido.
pig house under loc. live-exist
'the pig is living under the house'

no sigo bipi ho pati dore kapate.
I bridge under loc. tiger one see-p.t.
'I saw a tiger under the bridge'

'hata ho': This is used to indicate that the locus is in front of the referent.

ude hata ho hime hi ilyo atiti.
house p.p. loc. boy det. sword keep-p.t.
'the boy kept the sword in front of the house'

myu atan hika myu hata ho dudu.
people pl.w. that man front loc. sit-exist
'people are sitting in front of that man'

1. saní (ka) iko means 'lower part of the tree'
and saní (ka) mitu means 'top of the tree'.

'kiliñ ho': This is used to indicate that the locus is behind the referent.

yalyo mo' ka aban kiliñ ho dune.
Yalyo she gen. elder behind loc. sit-p.t.
brother

'Yalyo sat behind her brother'

nyimi sanit kiliñ ho acigine.
woman tree behind loc. hide-p.t.
'the woman hide behind the tree'

'ura ho': This is used to indicate that the locus is inside the referent.

nunu ude ura ho du.
we house inside loc. exist
'we are inside the house'

sant rabu ura ho tabu do.
tree hole inside loc. snake exist
'there is a snake inside the hole of the tree'

yalan rabu ura ho ni da.
stone hole inside loc. fish exist
'there are fish inside the stones'

'ago ho': This is used to indicate that the locus is outside the referent.

myu atan ude ago ho danyada.
people pl.w. house outside loc. stand-exist
'many people are standing outside the house'

ago ho ano lexi do.
outside loc. very cold exist
'it is very cold outside'

'arun ho': This is used to indicate that the locus is near the referent.

ude aruñ ho nyimi hi du.
house near loc. girl det. sit
'the girl just sat near the house'

inka myu hi more aruñ ho ine.
that man det. forest near loc. go-p.t.
'that man went near the forest'

'púñko' ho': This is used to indicate that
locus is in between two referents.

alyi hi kile anyi ka púñko' ho da.
pig det. river two gen. between loc. live
'the pig lived between two rivers'

putu anyi ka púñko' ho aji hi
maintain two gen. between loc. field det.

do.

exist

'there is a paddy field between two
mountains'

The temporal notions are also expressed through
the locative case sign.

hime atan hi aro ho ine.
boy pl.w. det. morning loc. go-p.t.
'the boys went in the morning'

mo'anyi aro konci ho kapasi.
he two morning early loc. meet-p.t.
'they (two) met at dawn'

ajimini atan more hoki ayo ho nyanyo
farmer pl.w. forest abl. night loc. honey
pabine.
collect-p.t.
'the farmers collected honey from the
forest in the night'

kago mo'mi nasu sôda ho kapa'.
 Kago he acc. dance loc. see
 'Kago saw him during a dance'

When two locative noun phrases occur in a single sentence in such a way that both the phrases come under the dominance of the same verb, then the first phrase is obligatorily changed to a existential possessive noun phrase. This is done by adding 'ka' to the respective locative signs.

mo'ude hoka yadin ho tiko mi
 he house e.p. box loc. money acc.

atibine.

keep-p.t.

'he kept the money in the box of the house'

Instrumental:

The instrumental case sign is 'lo'. It indicates the instrument used in carrying out an action identified by the verb.

mo'subu mi ilyo lo paxibine.
 he mithun acc. sword inst. kill-p.t.
 'he killed a mithun with a sword'

dumi mo'mi lopa lo dambine.
 Dumi he acc. stick inst. beat-p.t.
 'Dumi beat him with a stick'

mo'bije lo ude mibine.
 he bamboo inst. house make-p.t.
 'he made a house with bamboo'

Purposive:

In addition to the dative case, another case

relation found in Apatani is purposive. One of the reasons for setting up a separate case category for purposive is the presence of a separate, morphologically distinct, case sign 'pa'. Secondly, at the semantic level also dative and purposive express different relationship. Dative case always expresses benefactive meaning while purposive case expresses non-benefactive meaning.

myu h⁺ yalyo pa mibido.
man det. Yalyo pur. work-exist
'the man worked for Yalyo'

no n⁺ika aba pa iliyo soye bubitti.
I I-gen. father pur. sword one bring-p.t.
'I brought a sword for my father'

mo'lu aki pa yo medo.
they dog pur. meat search-exist
'they are searching meat for dog'

The purposive case sign 'pa' indicates the change of state of objects when they are used with inchoative noun phrases. In such instances, the predicate used is - lyi 'to become'.

yasi h⁺ taping pa lyido.
water det. snow pur. become-exist
'the water became snow'

mo' sar pa lyido.
he teacher pur. become-exist
'he became a teacher'

kago dimamyu pa lyido.
Kago criminal pur. become-exist
'Kago became a criminal'

Genitive:

The genitive case sign is 'ka'. It indicates the possessive relationship of the noun phrase and other derived relationships. See the examples below:

mo' ka oho 'his son'
he gen. son

mo' ka aba 'her father'
she gen. father

nīka ala 'my hand'
I-gen. hand

myu ka aji 'man's land'
man gen. land

nīka pota 'my book'
I-gen. book

ñunu ka lemba 'our village'
we gen. village

ude ka tuli 'the pillar of the house'
house gen. pillar

mo' ka óho 'his height'
he gen. height

kago ka anñin 'Kago's coming'
Kago gen. coming

myu ka adunñin 'the hauling of the
people gen. hauling people'

mo' mi ka tapriniñ 'her punishment'
she acc. gen. punishment

Possessive:

Besides the genitive, another possessive case is found in Apatani. The possessive case

indicates the possessive role in the sentence. Unlike the genitive, which stands for intra-phrasal relationship, this indicates interphrasal relationship. It occurs only when the predicate is an existential verb (i.e., any one of 'da, du, do' which are existential verbs).

mo'ki oho milobo hiñe du.
he pos. child male three exist
'he has three sons'

mo'ki subu dorkuaxe da.
she pos. mithun nine exist
'she has nine mithuns'

mo'ki ude peñkanuxe do.
he pos. house seven exist
'he has seven houses'

Case with complex morpheme as case sign are analysed in the following section.

Ablative:

The ablative case sign is a complex morpheme. It is a combination of locative case sign and the possessive case sign. As there are three locative case signs (See, locatives), there are three ablative case signs also. They are the following:

kokí : 'indicates a generic source'

sokí : 'indicates a proximate source'

hokí : 'indicates a remote source'

It is also possible to use the ablative with different locative post positions. When ablative

occurs with a pronoun, it takes only 'kokî' which is the ablative case sign to indicate the generic source.

no mo'kokî tîko latî
I he abl. money take-p.t.
'I took money from him'

mo'sîhîni kokî anyi hîdu.
he cow abl. milk catch-p.t.
'he milked the cow'

mo'lû pia hokî papu labîne.
they farm abl. egg get-p.t.
'they got egg from the farm'

mo' aji soki adoku.
he field abl. come-asp.
'he came from the paddy field'

Temporal notions are also expressed through the ablative case sign as shown below:

mo'hiñ baji hokî imine.
he three hour abl. sleep-p.t.
'he slept from 3 O'clock'

Sociative:

The sociative case sign also is a complex one. It is formed by the combination of 'agîñ' and the locative case sign. The occurrence of the genitive case sign is permitted. If it is present, it immediately follows the noun. Its presence is not obligatory. This expresses the accompanying (i.e., with, alongwith, etc.) relationship.

nomi
ve

no n̄ika aba (ka) aginho inte.

I I-gen. father (gen.) soc. go-p.t.

'I went with my father'

inka myu h̄i mo'ka aban aginho du.

that man det. he gen. brother soc. stay

'that man lives with his brother'

hime atan h̄i nȳimi aginho bisido.

boy pl.w. det. girl soc. sing-exist

'the boys are singing with a girl'

m̄oka ami agin ho mo'mi no kapato.

he-gen. cat soc. he acc. I see-p.t.

'I saw him with his cat'

mo' (ka) aginho subu mi bodine.

he (gen.) soc. mithun acc. take-p.t.

'he took with him his mithun'

Direction:

The direction is also expressed through a complex case. The possessive noun phrase takes 'dalyi ho' to indicate the direction. When the noun is an inanimate object, the possessive case sign is dropped.

pati h̄i nȳimi k̄i dalyi ho harane.

tiger det. girl pos. direction loc. run-p.t.

'the tiger ran towards the girl'

myu h̄i aki k̄i dalyi ho ine.

man det. dog pos. direction loc. go-p.t.

'the man went towards a dog'

nȳimi kile dalyi ho ine.

girl river direction loc. go-p.t.

'the girl went towards the river'

aro dalyi
 morning direction
 'towards morning'

alin dalyi
 evening direction
 'towards evening'

Path:

The path is expressed through the complex case which is combination of locative and purposive case signs. This is also used to indicate the means of travel. In such constructions the deletion of the locative case sign is optional.

dumi more hopa ado.

Dumi forest path come-exist

'Dumi is coming through the forest'

m̄lu bagari (ho)pa aku.

they bus path come-asp.

'they came by bus'

mo' paji (ho)pa harne.

she cycle path go-p.t.

'she went by bicycle'

Existential Possessive:

The genitive case sign alongwith the locative case sign form a complex case and expresses the existential possessive meaning. In such instances, because of the spatial association of an object, it is attributed some kind of 'belongingness' meaning as shown in the examples below:

mo' koka harpa **hi** aya do.
 he ext.pos. bucket det. good exist
 'the bucket lying with him is good'
 ḥunu nekan² hoka alyi mi mencuku.
 we nekang ext.pos. pig acc. kill-asp.
 'we killed the pig of nekang'
 mo' more hoka subu mi mencuku.
 he forest ext.pos. mithun acc. kill-asp.
 'he killed the mithun of the forest'
 mo' ḥunu iskul hoka purint.
 he wè school ext.pos. student
 'he is a student of our school'

Numeral

The Apatani numeral system follows decimal system. The units are listed below:

kon	'one'
anyi	'two'
hiñ	'three'
pilyi	'four'
yano	'five'
xi	'six'
kanu	'seven'
pinyi	'eight'
koा	'nine'
alyan	'ten'

The above units are used, when the numbers

2. nekan is the place under the Apatani house
 where pigs are kept.

are used without particular reference to any object. Otherwise respective classifiers (See, p.60 section on classifiers) are added to the numerals.

In such instances, the classifiers are added to the basic numerals. There is no basic numeral for one and hence classifier itself stands for it.

∅	'one'
-nyi	'two'
-hin	'three'
-pi	'four'
-no	'five'
xi	'six'
kanu	'seven'
pinyi	'eight'
koa	'nine'
lyan	'ten'

Multiples of 'ten' are formed by compounding the form - alyan 'ten' with the unit. The units follow the decimal unit.

alyan pilye	(4 x 10)	'forty'
alyan yano	(5 x 10)	'fifty'
alyan xi	(6 x 10)	'sixty'

There are exceptions to the above general rule. Exceptions are noticed in the case of following numerals:

twenty, thirty, seventy, eighty, ninety.

In the formation of the above numerals the form '-xañ' is added with the units. 'xañ' follows the units as illustrated below:

nyi xañ	'twenty'
hin xañ	'thirty'
kanu xañ	'seventy'
pinyi xañ	'eighty'
koa xañ	'ninety'

The lexical item 'lañ' stands for 'hundred'. The multiples of 'hundred' are formed by adding 'la' to the units upto 'four hundred'. In such instances 'la-' is prefixed to the units.

lañ	'hundred'
lanyi	'two hundred'
lahiñ	'three hundred'
lampi	'four hundred'
laño	'five hundred'
lañ xi	'six hundred'
lañkanu	'seven hundred'
lampinyi	'eight hundred'
lañkoa	'nine hundred'
lalyañ	'thousand'

The form 'lañ' is prefixed from 'four hundred' onwards as seen in the above list. The form -ako 'one' is used instead of - koñ 'one' when higher numeral above ten is formed. Numerals

above ten are formed by conjoining the units with the multiples of 'ten' or 'hundred'. The conjoining marker 'la' is used to conjoin the two numerals. The units follow the multiples of 'ten' or 'hundred' and the conjoining marker occur in between the two. The multiples of 'ten' or 'hundred' take the adjective marker 'ha' when it appear alongwith the units. See the following numerals:

alyañhela ako	'eleven'
alyañhela kanu	'seventeen'
nyixañhela hin	'twentythree'
lañhela ako	'hundred and one'
lañhela alyañ	'hundred and ten'
lañhela alyañ hela ako	'one hundred and eleven'
lanyihela alyañ hela ako	'two hundred and one'
lalyañ hela lañ	'one thousand and one hundred'
lalyañ hela lañhela alyañ	'one thousand one hundred and ten'
lalyañ hela lañhela alyañ hela ako	'one thousand one hundred and eleven'

It is also possible to form numerals from 'eleven' to 'nineteen' by adding 'le' with the

units. In such cases 'le' is prefixed to the units (see the sample listed below). These forms are found in addition to the regular numerals explained above.

leñkuñ	'eleven'
lenyi	'twelve'
leño	'fifteen'
lexkoa	'nineteen'

Multiples of thousand are formed by adding - lalyan '1000' with respective numerals.

lalyan anyi	'2000'
lalyan hiñ	'3000'
lalyanlalyan	'10000'

The ordinal numeral (i.e., the numeral which indicates 'which one' in the sequence) is formed by adding 'ni' to the basic numeral. These numerals follow the headnoun.

myu anyini	'second man'
myu hiñni	'third man'
pota taye	'first book'
pota tapini	'fourth book'
pota tañoni	'fifth book'
pota nyixañhela taye	'the 21st book'
pota nyixañhela tayini	'the 22nd book'

The numerals, one and multiples of 'ten' will not take 'ni' and instead take 'he' to form

ordinal numerals. 'he' is in free variation with 'e'.

lañe	'100th'
hin xan he	'30th'
taye	'first'

When 'saye' is added to a numeral, it will express the meaning 'each' as exemplified below:

ninyi ki alyi lyinyi saye da
 we (two) pos. pig two each exist
 'we (two) have two pigs each'

molu milanja pen solin saye bulakendo
 they all pen three each take-mod.
 'they all can take three pens each'

The form 'hemikane' is added to the adjective numeral to indicate how many fold of the original.

sika anye hemikane
 this two fold
 'twice of this'

sika hiñe hemikane
 this three fold
 'thrice of this'

The collective numeral which indicates a set or subset is formed by adding 'xi' to the numeral adjective or quantifier.

hime milanja xi 'all the boys'
 hime hiñe xi 'three of the boys'
 molu tane xi 'some of them'

There are different lexical items to indicate the fractions which vary depending on the shape

of the object. For example, if the object is a long one, - tatu 'half' is used. If the object is a round one, - pace 'half' is used. Uncountable objects take - tace 'half'. Other fractions are derived from the unit 'half'.

tacehe tace 'half of half - ($\frac{1}{4}$)'

tacehekatacehekatace . '1/8'

Numeral adjectives are formed by adding 'xe/e' ('xe' is in free variation with 'e') to the respective numerals.

mihi anye 'two wives'
wife two

ali bupe he 'four legs'
leg four

ude peñxekanuhe 'seven houses'
house seven

Classifiers

When the numerals are used as adjectives certain forms are prefixed to the numeral base to signal the classification of the referent in the conceptual categorization of nouns on the basis of shape, size, class, etc. They are called classifiers. There are two types of classifiers in Apatani. The first group belongs to the group explained above. The second group is formed by duplicating the final syllable of the noun and prefixing it to the numeral base and

signal a particular referent. The adjectives -
-nyo 'small' and -ro 'big' also take classifiers.

**Classifiers that Indicate the Shape, Size,
Class, etc. of the Referents:**

There are twelve classifiers that are used to identify the shape, size, class, etc. of the referents. The generic numerals listed in the section on numerals are used with human nouns.

The classifiers are given below alongwith examples.

'pyer' - This classifier indicates that the objects are very small in size. Hence, it occurs with nouns like -lako 'button', taru 'ant', tami 'fly', taxa 'bedbug' emo 'paddy', sase 'ragi', sihi 'small stone', etc.

tami pyere 'one fly'
fly one

emo pyernye 'two grains'
grain two

'pu' - This classifier indicates that the objects are globular/cylindrical. This occurs with nouns like - papu 'egg', yalan 'stone which is round in shape', putu 'hill', layi 'torch', maribil 'marble', motili 'bottle', rediyo 'radio', garo 'pillow', tero 'chillies (round in shape)', etc.

papu pue 'one egg'
egg one

maribil punye 'two marbles'
 marble two

'so' - This classifier indicates that the objects are thin and long. This occurs with nouns like - yaso 'rope', tabu 'snake', tami 'grass', kusu 'hay', kati 'match stick', tari 'wire', potan 'pen', sagarati 'cigarette', etc.

yaso soye 'one rope'
 rope one

tabu sonye 'two snakes'
 make two

'ta' - This classifier indicates that the objects are flat and thin. Hence, this occurs with words like - yani 'leaf', xeta 'paper', santa 'plank', etc.

yani taye 'one leaf'
 leaf one

xeta tanye 'two papers'
 paper two

'tu' - This classifier is used to quantify liquids. Hence, it occurs with containers like - tula 'mug', sudu 'glass', etc.

tula ture 'one mug'
 mug one

sudu tunye 'two glasses'
 glass two

tula tanyo 'small mug'
 mug small

'bu' - This classifier is used to indicate that the object is big in size and cylindrical in shape. This occurs with nouns like - *bije* 'bamboo', *panye* 'walking stick', *xunta* 'pillar used for house construction (i.e., the pillar that goes upto the ceiling of the house), *tucan* 'supporting pillar at the sides of the house', *tuli* 'pillar used under the house', *siran* 'pillar used to make the verandah', *sani* 'tree', *paga* 'beam', etc.

sani bue 'one tree'
tree one

siran bunye 'two pillars'
pillar two

paga bunyo 'small beam'
beam small

'be' - This classifier indicates that the objects are made of cloth. It is in free variation with 'bya'. This occurs with nouns like - *abi* 'pants', *tari* 'shirt', *pulye* 'cloth', *hompulye* 'blanket', etc.

pulye bere 'one cloth'
cloth one

abi benye 'two pants'
pants two

tari bero 'big shirt'
shirt big

'ba' - This classifier is used to indicate

that the object is round and flat. This occurs with nouns like - pilo 'moon', tiko 'rupee', talo 'round shaped plates used at the time of Morung festival', sisa 'mirror', etc.

talo baro 'big plate'
plate big

sisa bare 'one mirror'
mirror one

talo banye 'two plates'
plate two

'do' - This classifier indicates that the objects are either animals or vehicles. Hence, it occurs with nouns like - sihini 'cow', subu 'mithun', sibo 'buffalo', sibi 'monkey', gora 'horse', pati 'tiger', sibin 'goat', hogya 'lion', kua 'grasshopper', saykolo 'cycle', basgari 'bus', jaji 'aeroplane', etc.

subu dore 'one mithun'
mithun one

sibo donye 'two buffaloes'
buffalo two

saykolo done 'two bicycles'
cycle two

'po' - This classifier occurs with nouns like - hapo 'tin container', sampo 'log', tano 'bundle of thread used by tailors' etc.

hapo poye 'one tin container'
tin container one

tàno' ponye 'two bundles
bundle of thread two of thread'

'du' - This classifier indicates that the object is made of bamboo. It occurs with sili 'bamboo container', etc.

sili duye 'one bamboo
bamboo container one container'

'pe' - This classifier occurs with nouns like - ude 'house', ayu - 'stanza of a traditional song' etc.

ude peñe 'one house'
house one

ayu peñye 'two stanzas of song'
stanza two

Classifiers Formed by Duplication:

This is found with certain nouns and in such instances the final syllable of the noun is duplicated and prefixed to the numeral base. Majority of such nouns occur frequently in usage. Some examples are cited below:

anyan nyane 'one year'
year one

alyi lyine 'two pigs'
pig two

pican cahinhe 'three pots'
pot three

pacu cupe 'four chicken'
chicken four

paro ronohe	'five hens'
hen five	
aro roxe	'six mornings'
morning six	
paku kukanuhe	'seven doves'
dove seven	
aki kipinye	'eight dogs'
dog eight	
nesu sukoahē	'nine brans'
bran nine	
alye lyelyan	'ten doors'
door ten	
paku kulyanhela kue	'eleven plates'
plate eleven	
pano ronixanhē	'twenty hens'
hen twenty	
aki kinyo	'small dog'
dog small	
alyi lyiro	'big pig'
pig big	

Adjective

There is no separate class of words which are adjectives as such. There are certain verbs which are used as adjectives as well. When they occur with nouns, they follow the headnoun. When the numeral adjective is also present, the numeral adjective follows the qualifying adjective.

myu aya	'good man'
man good	

myu aya aka 'one good man'
 man good one

sani oho 'tall tree'
 tree tall

The determiners follow the adjective when they occur with them

myu aya hi 'good man (remote)'
 man good det.

sani cho si 'tall tree (proximate)'
 tree tall det.

Verb

Any word that can take tense is deemed to be a verb in the present study. An overwhelming majority of verbs is monosyllabic. In Apatani, verbs are added to the main verb to modify its inherent meaning. Such verbs are called verb particles in the present work. There are instances where the same verb is used as the main verb and verb particles. Also, there are cases where separate items are used as main verb and as verb particle. For example, the item - me 'kill' is used whenever it is used as a main verb and the item - xi 'kill' is used whenever it is added as a verb particle to modify the main verb. Another interesting feature noticed is the contrast between non-proximal past and proximal past on the one hand and proximal

future and non-proximal future on the other. There is no copula verb. The existential verb has three variants 'da', 'du' and 'do' and the selection is made on the basis of the posture of the subject (i.e., whether in standing posture, or sitting posture or lying posture). The negative immediately precedes the tense in the formation of finite verbs. Transitives are not distinguished from intransitives through separate markers. In other words, transitives are inherent and not derived. The predicate is not marked for gender, number and person (to agree with the subject). There is a category of verbs that are used as adjectives as well..

Causative

Those verbs which provide the case frame for a causer and causee are called causative verbs. In such constructions the agent manifested as the subject will be the causer of the action and the causee will be the performer of the action. There are verbs like - men 'kill' which have causative interpretation, though the causative is not indicated at the morphological level. They are lexical causatives and are non-productive.

Morphologically regular and productive form of causatives are formed by adding 'keneñ' to the verb root. Since there are no instances of the same form or related item used in a similar semantic range, a detailed analysis of this causative marker was not possible in this study. A sample is listed below;

harkeneñ	'make to run'
gokeneñ	'make to fly'
meñkeneñ	'make to kill'
imi iñkeneñ	'make to sleep'

In the case of - imi 'sleep', it is noticed that the causative marker 'keneñ' is added to the duplicated first syllable and as a result of sandhi, the alveolar nasal undergoes assimilation.

It is also possible to express the causative in such a way that the notion of the action performed by the causer (i.e., the agent who causes to initiate the action) and causee (i.e., the agent who performs the action) could be explicitly represented as exemplified below. In such constructions causee is manifested through the instrumental case sign and causative suffix 'ko' is added to the verb.

no mo' lo aki mi mekoto.
 I he inst. dog acc. search-cau-p.t.
 'I made him search the dog'

no mo'lo nika alyi mi mekoto.
 I he inst. I-gen. pig acc. kill-cau-p.t.
 'I made him kill my pig'

The Existential Verb

As already mentioned, the existential verb in Apatani specifies the posture of referent. In the case of animate nouns, the posture at the time of speech act is indicated. If it is an inanimate object, then the posture is decided conceptually. The standing posture is expressed through the existential verb 'da'. 'da' means 'stand' (when used as a regular verb).

so myu da. •
 here man exist
 'here is a man (standing)'

sihini ho da.
 cow there exist
 'there is a cow (standing)'

so alyi da.
 here pig exist
 'here is a pig (standing)'

kile ho ni da.
 river loc. fish exist
 'there are fish in the river'

'do' which means 'sit' (when used as a regular verb) is used as existential verb to specify the sitting posture.

so myu ako du.
 here man one exist
 'here is a man (sitting)'

so ceyar du.
here chair exist
'here is a chair'

ho rediyo du.
there radio exist
'there is a radio'

bije 'bamboo', yaso 'cane', tanyi 'maize', etc.
also take the existential verb 'du'.

'do' which means 'lie' (when used as a regular verb) is used as existential verb to specify the lying posture.

so myu ako do.
here man one exist
'here is a man (lying)'

tebil do
table exist
'there is a table'

poten do
pen exist
'there is a pen'

bajar ho ni do.
bazar loc. fish exist
'there is fish in the market'

inso putu puro puve do.
here mountain big one exist
'there is big mountain'

As mentioned earlier, the existential verbs are used to express possessive meaning and in such constructions, the presence of a possessive noun phrase with the possessive relation with

the verb is obligatory. Examples are given below:

n̄ika aban ki mihi hinehe du.
I-gen. brother pos. wife three exist
'my brother has three wives'

kago ki ami yanohe da.
Kago pos. cat five exist
'Kago has five cats'

sika myu ki ilyo sonye do.
this man pos. sword two exist
'this man has two swords'

The existential verbs take the tense like regular verbs. The negative of it is - nȳima 'no'.

mo' ki aki nȳima.
he pos. dog no
'he has no dogs'

ude ho ami nȳima.
house loc. cat no
'there is no cat in the house'

As already mentioned, there is a class of verbs which can be used as adjectives as well. Such verbs take the existential verb when used as adjective.

myu si jantu do.
man det. fat exist
'the man is fat'

in̄ka alyi si atu do.
that pig det. small exist
'that pig is small'

The negative is formed by using 'ma' in the place of existential verb.

alyi atu ma.
pig small no
'the pig is not small'

ñunu mi ka kaginiñi ñho ma.
our acc. gen. leader tall no
'our leader is not tall'

Verb Particle

In Apatani, verbs are added to the main verb to modify its inherent meaning. Such verbs are called verb particles.

'ca' (means 'climb') is added to the verb root to indicate that the subject is moving up to perform the action identified by the main verb.

luca	'to move up to tell'
mica	'to move up to do'
bica	'to move up to give'

'yi' is added to indicate that the subject is moving down to perform the action identified by the main verb.

luyi	'to move down to tell'
miyi	'to move down to do'
biyi	'to move down to give'
imiyi	'to move down to sleep'

'bo' is added to indicate that the subject is moving on level ground to perform the action identified by the main verb.

lubo'	'move on level ground to tell'
mibō'	'move on level ground to do'
bibō'	'move on level ground to give'

'bi' (means 'give') is added to indicate that the action is performed for the sake of someone else.

lubi	'say for the sake of someone'
mibī	'do for the sake of someone'
bibī	'give for the sake of someone'

'ciñ' is added to indicate that the subject knows how to perform the action he is engaged in.

luciñ	'know how to tell'
miciñ	'know how to do'
biciñ	'know how to give'

'xa' is added to indicate the failure in realising/achieving the object of an action.

éxa'	'miss the aim (while shooting)'
mixa'	'do unsuccessfully'
mexa'	'search unsuccessfully'

'pyo' is added to indicate that the action is done by hiding.

lupyo	'say by hiding'
mípyo	'do by hiding'
bípyo	'give by hiding'
ípyo	'prostitute'

'sí' is added to the main verb to indicate that the action is already over and not involved in it any more.

así 'coming is already over'

mensí 'killing is already over'

bisi 'giving is already over'

'su' is added to indicate the negative attitude or disapproval of the speaker towards the action identified by the main verb.

mensuto 'you kill but I don't approve it whole-heartedly'

mo' insune 'he went though I requested he go-v.p.-p.t. him not to go'

mo' lusune 'he told though I didn't he tell-v.p.-p.t. approve it whole-heartedly'

insu 'go unwillingly'

misu 'do unwillingly'

'min' is added to indicate the aimless nature of action.

lumin 'just tell (something) without any aim or purpose'

lumiñ 'just go (somewhere) without any aim or purpose'

miminiñ 'just do (something) without any aim or purpose'.

'pyo' is added to express the excellency of the object of action.

dipyo	'good to eat'
lupyo	'good to tell'
kapyo	'good to look at/see'

'ta' is added along with 'su' to indicate that the action is done violating an order/instruction.

insuta	'to go violating the order'
misuta	'to do violating the order'
lusuta	'to tell violating the order'

'kān' is added to indicate that the action is continuing beyond the stipulated or given time.

lukan	'talk beyond the given time'
dikan	'eat beyond the given time'
mikan	'do beyond the allotted time'

'xa' is added to indicate the persistent nature of the action.

luxa	'not to give up talking in adverse circumstances'
dixa	'not give up eating in adverse circumstances'
mixa	'not to give up working in the adverse circumstances'

'xi' is added to indicate that the purpose of the action is realised. In such constructions, the subject takes the dative case sign.

nimi luxiti

I-dat. tell-v.p.-p.t.

'I realized the purpose of his telling'

nimi mixiti

I-dat. do-v.p.-p.t.

'I realized the purpose of his doing'

'pyo' is added to indicate that the action is done first by the agent in comparison to others.

lupyo' 'say first'

impyo' 'go first'

dipyo' 'eat first'

'pyu' is added to indicate that the action of the subject is degrading to the listener or someone else.

lupyū 'insult by telling'

bipyū 'insult by giving'

mipyū 'insult by doing'

'pye' is added to indicate the success in achieving the objective of the action.

mipyē 'to succeed in achieving the objective of doing'

lupyē 'to succeed in achieving the objective of telling'

mempye 'to succeed in achieving the objective of killing'

'po' is added to indicate that the action

is performed using a short-cut method.

lupo'	'say in a short cut way (briefly)'
impo'	'go through the short-cut'
mipo'	'do using the shortest method'

'pu' is added to indicate that the action is done unknowingly and in the wrong way.

tapu	'drink unknowingly which is wrong'
lupu	'tell unknowingly which is wrong'
apu	'come unknowingly which is wrong'

'pin' is added to convey a negative meaning while scolding etc., which is opposite of the lexical meaning.

lupin	'continue to say (means should not continue to say)'
mipin	'continue to do (means should not continue to do)'
bipin	'continue to give (means should not continue to give)'

'bi' is used to indicate the successful nature of the action identified by the verb.

mibi	'succeed in doing'
lubbi	'succeed in telling'
bibi	'succeed in giving'

'bi' is added to indicate the certainty on the part of the speaker about the statement.

This occurs with proximate past and proximate future.

mibî'	'do certainly'
lubî'	'tell certainly'
bibî'	'give certainly'

'bo' is added to indicate the act of joining/sharing with others in performing an action.

mibo'	'join/share with others in doing'
dîbo'	'join/share with others in eating'
bibo'	'join/share with others in giving'

'din' is added to indicate that the action is done intentionally.

mendîn	'kill intentionally'
ludîn	'say intentionally'
bidîn	'give intentionally'

'ti' is used to indicate the repetitive nature of the action.

luti	'repeat telling'
miti	'repeat doing'
biti	'repeat giving'

'ter' is added to indicate that the action is done to make someone to part with the action/habit he is engaged in.

luter	'tell to make to part with certain action engaged in'
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miter 'do to make to part with certain action engaged in'

biter 'give to make to part with certain action engaged in'

'ti' is added to indicate that the action is carried out as a preventive measure.

miti 'do as a preventive measure'

luti 'say as a preventive measure'

tanti 'drink as a preventive measure'

'kin' is used to indicate that the action is done as a demonstration.

mikin 'show how to do'

dikin 'demonstrate how to eat'

bikin 'demonstrate how to give'

'kur' is added to indicate the reversing the process of action.

kakur 'look back'

harkur 'run back'

Or, it may denote, going back to the same action.

imi ikur 'sleep again'

dikur 'eat again'

'kum' is added to indicate the collective involvement in an action. 'pa' is also added to the duplicated verb root.

dikum dipa 'eat collectively'

takum tapa 'drink collectively'

bikum bipa 'give collectively'

'gi' is added to indicate the change of place or position.

dugi' 'change sitting position'

gigi' 'change lying position'

dig'i 'change eating position'

'gu' is added to indicate the change over from one item to another.

lugu 'change from one topic to another while talking'

migu 'change from one work to another while working'

bigu 'change from one item to another while giving'

'go' is added to indicate that the subject has surpassed someone in the action.

ingo' 'surpass in going'

migo' 'surpass in doing'

bigo' 'surpass in giving'

'gi' is added to indicate the guiding or instructing nature of the action.

ingi' 'guide in going'

migi' 'guide in doing'

bigi' 'guide in giving'

'gyo' is added to indicate that the

benefactor is obliged to return the action.

m̄gyo	'do something so as the benefactor is obliged to return the action by doing something for him'
lugyo	'say something so as the benefactor is obliged to return the action by telling something for him'
ingyo	'go somewhere so as the benefactor is obliged to return the action by going for him'

'gyo' is added to indicate the mixing of two or more items in performing the action.

digyo	'eat mixing two or more items'
lugyo	'tell mixing two or more topics'
m̄gyo	'do mixing two or more items'

'gya' is added to indicate that the action is done unknowingly.

tangya	'drink unknowingly'
lugya	'tell unknowingly'
agya	'come unknowingly'

'gogi' is added to indicate that the action indicated is a pending one.

m̄gogi	'do something that is pending'
lugogi	'tell something that is pending'
bigogi	'give something that is pending'

'myo' is added to indicate that the action is done in advance.

lumyo 'tell in advance'

imyo 'go in advance'

bimyo 'give in advance'

'min' is used to indicate that the subject is successful in competing in the action identified by the verb.

dimin 'come out successfully in eating competition'

lumin 'come out successfully in talking competition'

bimin 'come out successfully in giving competition'

'no' is used to indicate the stoppage of an action identified by the verb.

luño 'stop talking'

miño 'stop doing'

biño 'stop giving'

'nya' is added as an emphatic marker after the aspect marker.

tandunya 'already drinking'

midunya 'already doing'

bidunya 'already giving'

ludunya 'already telling'

'lu' is added to indicate that the action unfavourably affected another action.

lulu	'something was spoiled because of talk'
milu	'some action was affected unfavourably because of another action'
bilu	'some action was affected unfavourably because of giving'

'lo' is added to indicate the object of the action is moving down as a result of the action.

palo	'cut down the branches of a tree so as to go down'
riло	'throw so that the object will go down'

'la' is added to indicate that the subject is an expert in the action identified by the verb.

lula	'speak in skilful manner'
milä	'work in skilful manner'
rila	'throw in skilful manner'

'lyo' is added to indicate that the action is done in an improper manner.

dilyo	'eat in an improper manner'
ilyo	'go in an improper manner'
bilyo	'give in an improper manner'

'lyan' is added to indicate that the action is done to rectify something when it is not in sound condition.

milyan	'repair'
lulyan	'tell to make something alright'
bilyan	'give to make something alright'
palyan	'cut to make something alright'

'ru' is added to indicate the difficulty in carrying out the action identified by the verb.

luru	'difficult to tell'
diru	'difficult to eat'
míru	'difficult to do'
biru	'difficult to give'

're' is added to indicate that the action is performed excessively.

lure	'tell in excess'
míru	'do in excess'
bire	'give in excess'

'rañ' is added to indicate the continuity of the action.

luran	'continue to tell'
míran	'continue to work'
iran	'continue to walk'

'sa' is added to indicate that the action is done in a place away from both the speaker and hearer.

lusa	'tell in a distant place'
mensa	'kill in a distant place'

misa 'do in a distant place'

'hin' is added to indicate the involvement of an entire set in performing an action.

m̩hin 'entire set is involved in working'

luhin 'entire set is involved in talking'

bihin 'entire set is involved in giving'

'jóm̩' is added to indicate that the action is performed following another man.

injóm̩ 'follow someone in walk'

lujóm̩ 'follow someone in talk'

mi jóm̩ 'follow someone in action'

'pa' is added to indicate that someone is reminded of something through the action identified by the verb.

lupa 'remind by talking'

mipa 'remind by doing'

bipa 'remind by giving'

'pa' is added to denote the action of getting rid of someone/something through the action performed.

mempa 'get rid of by killing'

impa 'get rid of by going'

lupa 'get rid by telling'

mipa' 'get rid by doing'

'pa' is used to indicate the action of insulting someone through action performed.

lupa' 'insult by telling'

impa' 'insult by going'

mipa' 'insult by doing'

'pya' is added to express the act of returning the debt through the action identified by the verb.

mipyā 'return the debt by doing'

lupyā 'return the debt by telling'

impyā 'return the debt by going'

'ter' is added to indicate the defensive nature of the action.

luter' 'defend by talk'

biter' 'defend by giving'

miter' 'defend by action'

'tu' is added to indicate that the action is performed to stop something or someone.

mitu 'stop by doing'

latu 'stop by catching'

lutu 'stop by talking'

'tin' is added to indicate that the action is done to obstruct or to stop someone forcefully.

mitin 'obstruct/stop forcefully by going'

lutin 'obstruct/stop forcefully by telling'

bitin 'obstruct/stop forcefully by giving'

'ce' is added to indicate the action of breaking something into pieces through the action.

pace 'break into pieces by cutting'

dace 'break into pieces by beating'

rice 'break into pieces by throwing'

'ka' is added to indicate the act of checking or testing someone.

dika 'check/test by eating'

luka 'check/test by telling'

bika 'check/test by giving'

'du' is added to indicate the act of destroying something through the action identified by the main verb.

midu' 'destroy by doing'

dandu' 'destroy by beating'

padu' 'destroy by cutting'

'mi' is added to indicate the act putting out the fire through the action identified by the main verb.

dami 'put out the fire by beating'

rimi 'put out the fire by pouring water'

cami 'put out the fire by stamping'

'lun' is used to indicate the act of frightening someone through the action identified by the main verb.

lulun 'threaten by telling'

milun 'threaten by doing'

laluñ 'threaten by catching'

'xi' is added to indicate the act of killing something or someone through the action of identified by the main verb.

paxi 'kill by cutting'

exi 'kill by shooting'

xi xi 'kill by boiling'

'xin' is added to indicate the act of keeping away from an action because of the adverse experience.

dixin 'stop eating because of some adverse effect'

inxin 'stop going because of some adverse experience'

luxin 'stop talking because of some adverse experience.'

'pya' is added to indicate the cause of happening or action.

impya'	'because of going'
imipyā'	'because of sleeping'
mipyā'	'because of working'

Reduplicated Verbs:

There are certain moods which are expressed through reduplication where the mood markers are added to verb root and the duplicated one.

'si ... ha' - To express the difficulty involved in performing an action identified by the verb, 'si ... ha' is added as in the following:

lusi	luha	'difficult to tell'
tell-on	tell-m	
insi	inha	'difficult to go'
'go-m	go-m	

'tu ... po' - To express the discontinuous nature of an action 'tu' is added to the verb, followed by 'po' alongwith its reduplicated form.

intu	impo	'go halting at different points'
go-m	go-m	
lutu	lupo	'talk breaking at different points'

'kaye ... kaye' - To express the intermittent nature of an action 'kaye' is added to the verb root, followed by 'kaye' added to its reduplicated form. The reduplicated verb takes

the negative in addition to 'kaye'.

luka kaye luma kaye 'intermittent
'tell-m. tell-neg. m. narration'

mido huka kaye mido huma kaye
rain fall m. rain fall-neg. m.
'intermittent rain'

'gyo ... lyo' - To express the mixed (i.e., separate group identity is not kept) nature of an activity. 'gyo' is added to the verb root followed by 'lyo' added to the reduplicated verb.

migyo milyo 'mix in doing'
do-m do-m

dugyo dulyo	'mix in sitting' (boys and
sit-m sit-m	girls sitting together without keeping group distinction)

bigyo bilyo 'mix in giving'
give-m give-m

'ce ... ye' is added to the verb and its reduplicated form to express the meaning 'break' and the verb to which it is added denotes the way of doing it (i.e., by 'hitting', by 'stamp-ing', etc.).

kice kive 'break by hitting'

gace gaye 'break by squeezing'

nyece nyeye 'break by chewing'

'pe ... se' is added to the verb and its reduplicated form respectively, to indicate the

meaning 'disperse' and the verb to which it is added indicates the way of doing it (i.e., by telling, or by giving, etc.).

lupe luse	'disperse by telling'
mipe mise	'disperse by doing'
bipe bise	'disperse by giving'

Tense

Four-fold distinction is found in Apatani tense system. They are non-proximal past, proximal past, non-proximal future and proximal future. There is no marker to indicate the present tense found in languages like Hindi and English.

Non-proximal Past:

An action performed at a remote past in reference to the time of speech act is said to be in non-proximal past. Non-proximal past is indicated through 'to/te/ne'. When the subject is in first person and the place of action is in the proximity of the speaker, 'to' is used. If the subject is in first person and the place of action is away from the speaker 'te' is used. The place of action referred here, refer to the place of action identified by the verb in the proposition of the speaker.

no bito. 'I gave (something) (in a
I give-p.t. place proximate to the place
from where he is making the
statement)'

no bite. 'I gave (something) (in a
I give-p.t. place remote to the place
from where he is making the
statement)'

The distinction of proximate Vs. remote is found only when the subject is in first person and verb is in non-proximal past. Otherwise 'ne' is used to indicate the non-proximal past without making any deictic distinction.

mo'ayane. 'he was good'
he good-p.t.

no' bine. 'he gave'
you give-p.t.

mo'lune. 'he said'
he say-p.t.

Proximal Past:

An action performed at a period of time that is proximate to the speech act is said to be proximal past. This is unmarked and the verb root alone is used to indicate proximal past.

no lu. 'I said'
I say

mo' bi. 'he gave'
he give

no in. 'I went'
I go

mo' du. 'she stood'
she stand

Non-proximal Future:

An action to be performed in the distant future in reference to the speech act is said to be non-proximal future. The non-proximal future is marked by 'ci'.

ño luci. 'I will say'
I say-f.t.

mo' kill 'he/she will kill'
he/she kill-f.t.

mo' inci. 'he/she will go'
he/she go-f.t.

Proximal Future:

An action to be started in the proximate future in reference to the speech act is said to be proximal future. 'lyi' is the marker for indicating the proximal future.

ño lulyi. 'I will say'
I say-p.f.

* - 50 mo' milyi. 'she/he will do'
he do-p.f.

mo' ilyi. 'he/she will go'
she/he go-p.f.

Aspect

Aspect denotes the manner in which the action identified by the verb is regarded or experienced.

Progressive:

The durative nature or continuity of an action is said to be progressive aspect. This may be either past or future. 'do' is added alongwith the tense marker to indicate the progressive aspect.

ludo	'was talking (proximal)'
lulyido	'will be talking (proximal)'
lunedo	'was talking (non-proximal)'
bicido	'will be giving (non-proximal)'
mido	'was doing (proximal)'

Perfect:

An action that is completed is regarded as perfect aspect. 'ku' is added alongwith the tense marker.

luneku	'has said (non-proximal)'
biku	'has given (proximal)'
miku	'has done (proximal)'

Completive:

When the objective of an action is completed, it is regarded as a completive aspect. This refers to the object of the action. For example, when the subject decides to read a book and when he finishes the reading of the entire book, it is deemed as a case of completive aspect. 'ja' is added to the verb to indicate the completive

aspect.

mo'lujane 'he finished reading'
he finish-asp.-p.t.

mo'o' mi bijane
he beer acc. give-asp.-p.t.
'he completed the giving of beer'

mo'mijane 'he completed the work'
he do-asp.-p.t.

Semi-completive:

When half of the objective of an action is performed/completed, it is semi-completive. 'ño' is added to the verb to indicate semi-completive aspect.

minóne 'did half of it'
luñoñe 'read half of it'
biñoñe 'gave half of it'

Inceptive:

The beginning of an action is said to be inceptive aspect. This is indicated using 'ri'.

birine 'started to give'
mirine 'began to do'
lurine 'began to tell'

Habitual:

An action that is repeated almost regularly at regular intervals of time is said to be habitual aspect. This aspect is indicated by the

marker 'nyo' added to the main verb.

minyo	'work habitually'
inyo	'go habitually'
lunyo	'tell habitually'
binyo	'give habitually'

Mood

Mood expresses the speaker's attitude towards the performance of the action.

Willingness:

The willingness on the part of the subject in performing the action is expressed by adding 'nañ' to the main verb.

no inañ do. 'I am willing to go'
I go-m. exist

mo'menañ do. 'he is willing to kill'
he kill-m. exist

mo'lu binan do. 'they are willing to give'
they give-m. exist

Possibility:

The possibility of the occurrence of an action is expressed by adding 'todo/nedo' to the main verb. This is a combination of simple past and the existential verb.

mido hunedo. 'it may rain'
rain rain-p.t. exist

gari anedo. 'the bus may come'
bus come-p.t. exist

98/MORPHOLOGY

no ito do. 'I may go'
I go-p.t. exist

no lyoto do. 'you may jump'
you jump-p.t. exist

Suggestive:

The speaker suggests to do the action collectively alongwith the hearer(s). To express this, 'sa' is added to the verb.

ñunu bijeho insa. 'let us go to bazar'
we bajar-loc. go-m.

ñunu alyi mi mensa. 'let us kill the pig'
we pig-acc. kill-m.

Capability:

Indicates the ability of the agent in performing the action identified by the verb. 'keñ' is added to the verb to indicate this mood.

no putu cakeñ do. 'I can climb the hill'
I hill climb exist

mo'alyi mi menkeñ do. 'he can kill the pig'
he pig acc. kill-m. exist

mo'lukeñ do. 'he can tell'
he tell-m. exist

Obligation:

Expresses the boligation on the part of the doer of the action in performing the action. 'lo' is added to indicate this mood and is added alongwith the simple future tense.

no micilo. 'I must do'
I do-f.t.-m.

mo lucilo. 'he must tell'
he tell-f.t.-m.

no incilo. 'I must go'
I go-f.t.-m.

Permissive:

When the hearer is given permission to do the action expressed by the verb, 'ti' is used along with the imperative marker to indicate it. The emphatic marker (?) 'ka' also occurs alongwith it.

inetika	'(you) can go'
menetika	'(you) can kill'
lunetika	'(you) can tell'

The negative of this is formed by adding 'yo' alongwith the emphatic marker 'ka'. In such constructions both the imperative marker and the permissive marker are replaced by 'yo' which is also used as prohibitive marker.

iyoka	'(you) are not permitted to go"
meyoka	'(you) are not permitted to kill'
luyoka	'(you) are not permitted to tell'

When a third person is given permission, through the hearer (second person) then the man whom permission is granted (third person) will appear as object and 'kineñ' is added to the verb

alongwith the imperative marker 'to'.

mo'mi inkⁱnen^{to}. 'let him go'
he acc. go-m.-imp.

mo'mi alyi mi jobikⁱnen^{to}.
he acc. pig acc. take-m.-imp.
'let him take the pig'

mo'mi lukⁱnen^{to}. 'let him tell'
he acc. tell-m.-imp.

The negative is formed by replacing 'to' by 'yo'.

Hence the permissive marker does not undergo any change as in the earlier case.

mo'mi lakⁱnen^{yo}. 'don't allow him to
he acc. take-m.-neg. take'

mo'mi inkⁱnen^{yo}. 'don't allow him to go'
he acc. go-m.-neg.

mo'mi lukⁱnen^{yo}. 'don't allow him to
he acc. tell-m.-neg. tell'

When someone wants to get permission for a third person, then the interrogative is formed by adding 'pe a' in the place of 'to'. In natural

conversation, 'pe a' is realized as 'pya'.

'pe a' occurs alongwith the non-proximal future as seen in the following examples.

mo'mi inkⁱnen^{cipy}a?
he acc. go-m.-f.t.-int.
'do (you) allow him to go'

mo'mi lukⁱnen^{cipy}a?
he acc. tell-m.-s.f.t.-int.
'do (you) allow him to tell'

mo' mi bikineñcipya?
 he acc. give-m.-s.f.t.int.
 'do (you) allow him to give'

When the request is made in first person, 'pe' alone is added with the permissive marker. The word - ice 'little' is used to indicate politeness.

n̄imi ice ink̄inempe. 'may I go'
 I-acc. little go-m.-int.

n̄imi ice luk̄inempe. 'may I tell'
 I-acc. little tell-m.-int.

n̄imi ice m̄ikinempe. 'may I do (it)'
 I-acc. little do-m.-int.

Imperative

The imperative sentence is that which expresses command or instruction and it is associated with second person. In Apatani two forms are used to form imperatives. When the hearer is in proximity or the proposed place of action is in proximity (with reference to the speaker) when 'to' is added to the verb to form imperative.

yasi bito 'give water (proximate)'
 water give-imp.

apin dito 'eat rice (proximate)'
 rice eat-imp.

o' tanto 'drink beer (proximate)'
 beer drink-imp.

When the hearer is away from the speaker or the proposed place of action is away from the speaker, then 'ne' is added to the verb to form imperative.

yasi bine 'give water (remote)'
water give-imp.

apin dñe 'eat rice (remote)'
rice eat-imp.

o' tane 'drink beer (remote)'
beer drink-imp.

To express politeness, the adverb - ice 'little' is used and it appears before the verb.

ice dito 'please eat'
little eat-imp.

ice mñe 'please do'
little do-imp.

When requests are made for things/for action and if the result of it is directly concerning the speaker, then 'pe' is added to the verb to form imperatives. Here also, the proximate, remote contrast is maintained. If it is proximate to the speaker, then it is unmarked, because 'pe' does not give any signal regarding deixis.

bipe 'give me (for me) (proximate)'

lukope 'tell me (for me) (proximate)'

If the hearer or place of action is away from the speaker and the result of the action is concerning the speaker himself it is expressed using the respective markers 'yu' (for remoteness)

and 'pe' (for the benefactor of the action).

biyupe 'give me (for me) (remote)'

lukoyupe 'tell me (for me) (remote)'

Prohibitive

This is used to prohibit the hearer from an action, he is to engage in. This is marked by adding 'yo' to the verb. No contrast on proximity Vs. remoteness is maintained in prohibitives.

miyo 'don't do'

luyo 'don't tell'

biyo 'don't give'

Interrogative

The interrogative may be either a yes/no question or wh-question. The yes/no questions are formed by adding 'ha' to the end of a sentence, which is a statement.

ude ho alyi da ha?

house loc. pig exist int.

'are there pigs in the house'

ude ho alyi nyima ha?

house loc. pig no int.

'are there no pigs in the house'

sikasi nika ude ha?

this your house int.

'is this your house'

no' aji ho midu ha?

you field loc. work-exist int.

'do you work in the paddy field'

Wh - questions are formed using the interrogative pronouns (See, section on pronouns) as in the examples below:

iñka myu si hu? 'who is that man'
that man det. who

huna nika ajiñ? 'who is your friend'
who you friend

nika armyan ní hila?
your name what quo.
'what is your name'

nñhñ nika ude? 'which is your house'
which your house

no' nido aku? 'when did you come'
you when come-per.

no' noho inte? 'where did you go'
you where go-p.t.

nitampa mo ane'? 'how did he come'
how he come-p.t.

nñhe barmi do niki?
how many sisters exist you-pos.
'how many sisters you have'

humi no' dante he? 'whom did you beat'
whom you beat-p.t. int.

sika poña si huki? 'whose book is this'
this book det. whose

nñhe yasi do inso?
how much water exist there
'how much water is there'

hupa sika pensil si atiti?
for whom this pencil det. keep-p.t.
'for whom are you keeping this
pencil'

hukokí sika redio si jobítí?
 from who this radio det. buy-p.t.
 'from who you bought this radio'

huka aginho no' apin dídu?
 who-pos. with you rice eat-exist
 'with whom you take rice"

nílo no' santi tídu?
 with what you tree cut-exist
 'with what you cut the tree'

nohokí no' si mi latí?
 from where you cattle acc. catch-p.t.
 'where did you catch the cattle'

Tag Questions

Tag questions are formed by adding certain string of words at the end of the statements. If the statement is in the positive, a negative form also will appear in the tag question part.

The string

híla ma ha eña
 quo. neg. que. tag

is added at the end, when the statement is in positive.

mo' myu aya ako, híla ma ha eña?
 he man good one quo. neg. que. tag.
 'he is a good man, isn't he'

no' ado, híla ma ha eña?
 you come-exist quo. neg. que. tag.
 'you are coming, aren't you'

mo' ine, híla ma ha eña?
 he go-p.t. quo. neg. que. tag.
 'he went, didn't he?'

When the preceding statement is in negative, in the following tag question part the negative will not appear and the string used in such instance is

hila peya
quo. tag.

no' adima hila peya?
you come-neg. quo. tag
'you are not coming, are you'

mo' ima hila peya?
he go-neg. quo. tag
'he did not go, did he'

We have already seen the yes/no questions. When they are answered either in negative or affirmative, an indicative (statement) follows it as in the following:

mo' oho do ha? 'is he tall/'
he tall exist quo.

in, mo' oho do. 'yes, he is tall'
yes he tall exists

ma, mo' oho ma. 'no, he is not tall'
no he tall neg.

mo' oho ma ha? 'is he not tall'
he tall neg. quo

in, no' oho ma. 'yes, he is not tall'
yes, he tall neg.

ma, mo' oho do. 'no, he is tall'
neg. he tall exist

so aki du ha? 'is the dog here'
here dog exist que.

nyima, so aki nyima.

neg. here dog neg.

'no, there is no dog here'

hila ha 'is it like that'

quo. que.

in hila 'yes, it is'

yes quo.

Negation

Negative sentences are formed using either the negative verb 'ma' or 'nyima'. The selection of them is decided by the verb occurring with it. NP-NP sentences are negated by adding 'ma' at the end of the sentence whereas existential sentences are negated using 'nyima'.

in̄ka nyim̄ si in̄ka ajiñ ma.

that lady det. my friend neg.

'that lady is not my friend'

insi alyi ma.

this pig neg.

'this is not a pig'

mo'aya ma.

he good neg.

'he is not good'

mo'aya mane.

he good no-p.t.

'he was not good'

alyi ati ma.

pig small neg.

'pig is not small'

more ho kile nyima.
 forest loc. river neg.
 'there are no rivers in the forest'
 mo'ki aki nyima.
 he pos. dog neg.
 'he has no dog'

When a verb is present in the sentences the negative is formed by adding 'ma' to the main verb of the sentence. In such cases, the tense marker follows the negative.

inka nyimi hi myu mi latumane.
 that woman det. man acc. catch-neg.-p.t.
 'that woman did not catch the man'
 mo' imimane.
 he sleep-neg.-p.t.
 'he did not sleep'
 mo' bimane.
 he give-neg.-p.t.
 'he did not give'

Interjection

Interjections are purely emotic words which have no referential content. It is occasionally used to initiate an utterance. The interjections are listed below:

'kije' is used to draw the attention of the hearer. This usually occurs with suggestive constructions.

kije, alyi mi mensa. 'come on, let us
 int. pig acc. kill-sug. kill the pig'

kije o' tansa. 'come on, let us
int. beer drink-sug. drink beer'

kije jiro ho insa. 'come on let us to
int. Ziro loc. go-sug. to Ziro'

'i' is used by the speaker to express his
surprise.

'in' is used by the hearer to respond to
the speaker when engaged in conversation.

'a' is used to express disappointment when
he is unsuccessful in his endeavour and when
something is lost.

'a' is used by the speaker to get response
from the hearer.

Adverb

There are sentential adverbs and non-sentential adverbs that are contrasted at the morphological level. The sentential adverb which qualifies the sentential proposition is marked by 'da' whereas the non-sentential adverbs are marked by 'pa'. The adverb markers are added to quality verbs (verbs that describes the quality of a person or thing like - aya 'nice') to form adverbs.

oyipada 'suddenly'

kiranda 'frequently'

kamipa	'lastly'
hibapa	'next'

Manner Adverb:

This indicates the manner of an action being performed.

ayapa	'nicely'
nyibyapa	'quickly'

Time Adverb:

This indicates the time of action or the occurrence of an event identified by the verb. In the following, items are listed that are used to indicate temporal locations. When they occur in combination with other items, the initial vowel is deleted.

aro	'morning'
alo	'day'
alin	'evening'
ayo	'night'
anyan	'year'

When the temporal reference is made to that day on which speech act takes place, then, - si 'this' is prefixed to the above items, the word initial vowel of the following word is deleted as a result of fusion of elements.

siло	'today (this day)'
siро	'today morning (this morning)'

siliñ	'today evening (this evening)'
siyo	'today night (this night)'
sinyan	'this year'

When the temporal reference is to a day just previous to the day of speech act, then 'bi' is prefixed to the above items. As a result of the fusion, the word initial vowel is deleted.

bilo	'yesterday (previous day)'
biro	'last morning (previous morning)'
biliñ	'last evening (previous evening)'
biyo	'last night (previous night)'
binyan	'last year (previous year)'

It is also possible to form participial constructions like the following:

inekuni	anya	'last year'
go-p.t.-asp.-nom.	year	
inekuni	pilo	'last month'
go-p.t.-asp.-nom.	month	

When the temporal reference is to a day just after the day of speech act then 'arda' is used. Here 'arda' itself stands for 'tomorrow' and unlike the other forms discussed just above, further specifications is made adding them with the genitive form of 'arda'. But deletion of the genitive marker is optional.

arda	'tomorrow'
arda (ka) aro	'tomorrow morning'

arda (ka) alin 'tomorrow evening'

arda (ka) ayc 'tomorrow night'

The form 'konda' also is used in the meaning 'tomorrow morning'. When reference is made to a day that is two days back of the day of speech act, then 'ko' is prefixed to indicate it.

colo 'day before yesterday'

koro 'day before yesterday morning'

kolin 'day before yesterday evening'

koyc 'day before yesterday night'

konyan 'year before last'

When the reference is made to a day that is three days back of the day of speech act, then numeral - loye 'one (with classifier)' is used and the references to other days are numbered taking - kolo 'day before yesterday' as the reference point. See the illustrations below:

colo loye 'one day before - kolo'

colo loyini 'two days before - kolo'

colo lohiini 'three days before - kolo'

konyanneyane 'one year before - konyan'

In the above, as mentioned already, the classifier is formed by duplicating the word final syllable of the lexical item. When the reference is made to a day two days ahead of the day of speech act, then 'rida' is used, and when it is

added with other elements, the genitive marker appears with it. The genitive marker can be deleted optionally.

rida	'day after tomorrow'
rida (ka) aro	'day after tomorrow morning'
rida (ka) alin	'day after tomorrow evening'
rida (ka) ayo	'day after tomorrow night'

The days ahead of three days of speech act are numbered taking - rida 'day after tomorrow' as the reference point. 'ri' is added with the numerals.

ribo	'one day after - rida'
ripo	'two days after - rida'
riño	'three days after - rida'

When the above appear in sentences, the adverb marker 'da' is added to them as in the following:

riboda	'one day after - rida'
ripoda	'two days after - rida'

There are certain other temporal items that are used in Apatani. They are listed below:

alyini	'next year'
dirada	'next year'
lonyanda	'year after next'
lonyan habada	'one year after - lonyan'
nyapi anyanda	'two years after - lonyan'
nyaño anyanda	'three years after - lonyan'

alyini p̄ilo	'next month'
sisi	'now'
pijyoda	'then'
alo lipa	'noon'
aji alin	'time for going to paddy field (8.30 a.m. - 9. a.m.)'
apiñpicanmidi	'time to cook rice of evening (3 p.m. - 4 p.m.)'
ajini ado	'time of coming back from the paddy field (5 p.m. - 6 p.m.)'
alo apindidu	'lunch time'
paro roñe honi	'first crowing of the cock'
paro ronye honi	'second crowing of the cock'

Other instances of the use of temporal constructions are as in the following:

myoko pijya p̄ilo bare yepa midu.
Myoko festival month-one-adv. do-exist
'Myoko festival lasted for one month'

mo'so loño yepa dite.
he here five days stay-p.t.
'he stayed here for five days'

mo' pijyoda alyido.
he afterwards come-fut.-exist
'he will come afterwards'

mo' ano kamipa apin dine.
he very late adv. rice eat-p.t.
'he ate rice very late'

ño anyi bajilyiyepa imidalyi.
I two hour-till-adv. sleep-exist-fut.
'I will sleep until 2 O'clock'

mo' alin hiba ho imiti.
 he evening tep.m. loc. sleep-p.t.
 'he slept after evening'

mo' o' tala so ane.
 he beer drink-temp. here come-p.t.
 'he came here after drinking beer'

mo' uyi bone lulala ine.
 he story one tell-temp. go-p.t.
 'he went after telling a story'

no móka alyikuyepa imitalyi.
 I he-gen. come-temp. sleep-fut.
 'I will sleep until he comes'

mo' dumi mi nyibayaya more ho ine.
 he Dumi acc. early-adv. forest loc. go-p.t.
 'he went to forest earlier than Dumi'

Numeral Adverb:

Two-way distinction is maintained in numeral adverbs of Apatani. When the numerals indicates the number of events without counting the number in an individual action, then 'ro' is added as the classifier to the numeral. When the repetition of action in an event is counted 'ú' is added to the numeral as classifier. For instance, in a particular action like kicking, stamping, etc., if the number of kicks, etc., are counted (involved in one and the same event) then 'ú' is used. On the other hand if the events of kicking as instances are counted 'ro' is used.

mo' kago mi unye kibine.
 he Kago acc. twice kick-p.t.
 'he kicked Kago twice (i.e., two kicks at
 the same time)'

mo'so rone ate.
 he here once come-p.t.
 'he came here once'

When the action of somebody is stated in relation to another, then the adverb marker 'pa' is added to the numeral

mo' anyinipa ine.
 he second-adv. go-p.t.
 'he went second'

Word Formation

Compounds:

Compound words are formed by combining words in certain order. The word may have different syntactic relationship that can be captured by identifying the underlying relationship. A sample is given below:

Subject-Predicate Relation -

yalanjinibo 'rolling stone'
 stone roll-nom.

Noun-Noun Construction -

pica	paku	'utensils'
plate	saucer	
yasi	pinta	'water pot'
water	pot	

Subject-Locative -

ude kubu	'rat of the house'
house rat	
kile ni	'fish of the river'
river fish	
more sani	'tree of the jungle'
forest tree	

Object-Instrument -

santa ude	'wooden house'
wood house	

Object-Predicate -

yasi sili	'water carrier'
water carry	

Object-Purposive -

paro asi	'cage/box for keeping
fowl cage	fowl'
aki asi	'cage/box for keeping
dog cage	dog'
empyan sudu	'box to keep the rice'
rice box	

Possessive-Headnoun -

si yo	'beef'
cattle meat	
ude tuli	'pillar of the house'
house pillar	
ude xoncan	'corner of the house'
house corner	

Nouns Derived from Verb Roots:

Action nouns are derived in Apatani from

the verb roots by adding the suffix 'nīn' to them. This is a very productive and regular process by which action nouns are formed from verb roots.

anīn	'coming'
inīn	'going'
lunīn	'talking'
minīn	'doing'

Nouns Derived from Case Relations:

Certain nouns are derived in Apatani from items that inherently show certain case relations like agent, instrumental, locative, etc. They are discussed separately below:

Agentive Noun:-

In Apatani agentive nouns are formed by adding 'nī' to the verb root. It indicates the doer of the action. When 'nī' is added, we get a generic noun. If it is to be specified 'bo' is added to the generic noun.

ajimini	'farmer (one who works in the paddy field)'
purini	'student (one who reads)'
inibo	'one who went (specified)'
anibo	'one who came (specified)'
adonibo	'one who is coming (specified)'

Instrumental Noun:-

Instrumental nouns are formed by adding 'na' to the verb root followed by 'ni'. It indicates the instrument that is used in the action and hence gets a new semantic content.

ininaní 'walking stick (the one used to walk)'

ipinaní 'broom (the one that is used to sweep)'

daninaní 'stick (the one that is used to beat)'

Locative Nouns:-

Locative nouns identify the place of action identified by the verb. When 'ko' is added to the verb root, it gets converted into a noun that indicates the place of action.

luko 'place where talking took place'

miko 'place where action took place'

díko 'place where eating took place'

biko 'place where giving took place'

Objective Nouns:-

Objective nouns indicate the objects involved in the action. It is formed by - ko 'place noun' and 'bo' the specifier.

díkobo 'the one that was eaten'

takobo 'the one that was drank'

Dative Nouns:-

Dative nouns indicate the benefactor of the action and it is also formed by the same was as objective nouns are formed by adding 'kobo'.

bikobo 'one to whom (something) is given'

mikobo 'one to whom (something) is done'

Experiencer Nouns:-

Experiencer identifies the one who experiences the action. This is formed by adding 'bo' to the verb root.

hayabo 'one who is hungry'

— — — —

SYNTAX

Apatani is SOV language. The word order in a sentence is as follows:

Subject occurs in the sentence initial position.

Object follows the subject and precedes the verb.

Verb occurs in the sentence final position.

The cases like dative, instrumental, locative, sociative, purposive, ablative, etc., will precede the verb. Since the cases are morphologically marked in Apatani, the word order in a sentence is free.

There are constructions with nominal predicates and verbal predicates. The existential sentences make use of the existential verbs. A sample is given below:

Sentences with Nominal Predicates:

yalyo saru aka. 'Yalyo is a teacher'
Yalyo teacher a

m̄lu ajim̄ni. 'they are farmers'
they farmer

mo' n̄ika aba. 'he is my father'
he my father

inka nyimi si nika ajin.
 that woman det. my friend
 'that woman is my friend'

When qualifying verbs are used in a sentence,
 the existential verb also occurs with it.

myu si jantu do.
 man det. fat exist
 'the man is fat'

inka alyi si atu do.
 that pig det. small exist
 'that pig is small'

Existential Sentences:

more ho kile do.
 forest loc. river exist
 'there are rivers in the forest'

nika aban ki mihi hinehe du.
 I-gen. elder brother pos. wife three exist
 'my elder brother has three wives'

inso putu puro puve do.
 here mountain big one exist
 'here is a big mountain'

Sentences with Verb Predicates:

nika ani nimi gyone.
 my mother I-acc. call-p.t.
 'my mother called me'

si hi mo'mi ali tubune.
 cattle det. he acc. leg kick-p.t.
 'the cattle kicked him'

no mo'mi pulye bare bito.
 I he dat. cloth one give-p.t.
 'I gave him cloth'

m̄ol̄u pat̄i mi aji ho membune.
 they tiger acc. field loc. kill-p.t.
 'they killed the tiger in the paddy field'

As mentioned already, the word order is free in a sentence in Apatani. But, order is changed so as to focus on the topic of the proposition in the utterance. Usually the noun phrase on which focus falls appear in the sentence initial position. In the following, the same sentence is given by changing the word order to illustrate how focus changes, when word order changes.

áñi hime mi ude ho o' bibine.
 mother child dat. house loc. beer give-p.t.

ude ho hime mi áñi o' bibine.

hime mi áñi ude ho o' bibine.

ude ho áñi hime mi o' bibine.

áñi o hime mi ude ho bibine.

'mother gave beer to the child in the house'

When natural force, calamity, etc., are the causes for the action identified by the verb, the object takes the sentence initial position followed by the subject.

emomi tarh rilorijabine.
 paddy acc. snowfall destroy-asp.-p.t.
 'the snow fall destroyed the paddy'

nyími mi gyopu goxi bine.
 woman acc. lightening kill-p.t.
 'the lightening killed the woman'

When the object is specified (i.e., the range of reference is restricted) it is brought immediately after the subject and in addition the accusative case sign 'mi' is added to it. Otherwise, the normal order is

Subject-Dative-Accusative-Verb.

no alyi mi yo ohoti.
 I pig acc. meat feed-p.t.
 'I fed the pig with meat'

no yo mi alyi mi ohoti.
 I meat acc. pig acc. feed-p.t.
 'I fed meat (specified) to pig'

Noun Phrase

The noun phrase may consist of the headnoun and the other optional elements that modify the headnoun. When the numeral adjective and another modifier are present, the modifier follows the headnoun followed by the numeral adjective. If the case marker is present it occurs at the end of the noun phrase. But the word order is not rigid in a noun phrase, the modifier can precede the head, though it is not common. If the intensifier is present, it immediately follows the head noun followed by other elements. The first element in a noun phrase gets more emphasis than the other elements. Determiners precede the case sign and follow all other elements present

in a noun phrase. A representative sample is given below:

aki anō aya kone si
dog very good one det.

ano aya aki kone si
very good dog one det.

'a very good dog'

ude ano neti ako so
house very new loc.

ano neti ude ako so
ude ako ano neti so

'in a very new house'

When the demonstratives and genitives are used, they precede the headnoun.

sika nyimiri 'this woman'
this woman

hika myu 'that (invisible) man'
that man

inka alyi 'that (remote) pig'
that pig

mo'ka ude 'his house'
he gen. house

Verb Phrase

The verb phrase consists of the verb and other noun phrase(s). The occurrence of cases like accusative, dative, locative, instrumental, ablative, purposive, etc., are dictated by the nature of the verb. See the illustrations where

sentences consisting of noun phrases with different case relations are listed

mo' imine. 'he slept'
he sleep-p.t.

aki pine. 'the dog barked'
dog bark-p.t.

mo' ka aba mo' mi gabine.
he gen. father he acc. scold-p.t.
'his father scolded him'

n̄ika anu n̄imi s̄i dore mombiti.
my brother I-dat. cow one send-p.t.
'younger brother sent me a cow'

kago more ho sine.
Kago forest loc. die-p.t.
'Kago died in the forest'

yalyo turla ho o' tōbīne.
Yalyo mug loc. beer pour-p.t.
'Yalyo poured beer in the mug'

p̄ita san̄i hao ho dudu.
bird tree above loc. sit-exist
'birds are sitting on the tree'

mo' san̄i mi yaxu lo tibīne.
he tree acc. axe inst. cut-p.t.
'he cut the tree with an axe'

mo' bije lo ude mibīne.
he bamboo inst. house make-p.t.
'he made the house with bamboo'

madu ude hoki kago aginho imbone.
Madu house abl. Kago soc. go-p.t.
'Madu left the house with Kago'

tade sanı hoki ahi purbine.
 Tadde tree abl. fruit pluck-p.t.
 'Tadde plucked fruit from the tree'

The case markers indicate the grammatical relations of the noun phrases in the sentence. So the order of elements in the verb phrase is free. When adverbs occur in a sentence, they precede the verb.

mo'ano kamipa apin dine.
 he very late-adv. rice eat-p.t.
 'he ate rice very late'

no anyi bajilyiyepa imidalyi.
 I two hour-adv. sleep-fut.
 'I will sleep until 2 O'clock'

Conjunction

NP Conjunction:

Conjunction may be either noun phrase conjunction or sentential conjunction. In the case of noun phrase conjunction, two or more nouns are conjoined to form a noun phrase. In Apatani, when there are only two nouns, the conjoined marker 'nyi' is added to both the nouns occurring in that noun phrase.

nyinnyi himenyi 'boy and girl'
 girl-conj. boy-conj.

yalyonyi tadenyi 'Yalyo and Tadde'
 Yalyo-conj. Tadde-conj.

alyinyi akinyi 'pig and dog'
 pig-conj. dog-conj.

Another conjoined marker 'la' also is used in Apatani, in addition to the 'nyi'. The conjoined marker 'la' which can occur with every noun in the conjoined noun phrase is used when there are more nouns in the conjoined Noun Phrase. But all the 'la' marking except in the final noun can be deleted optionally. There are instances where 'hela' is used in the place 'la' with the meaning that they are mixed and not separate groups.

nyimi (hela) hime hela
 'boy and girl'

yalyo (la) tadela
 'Yalyo and Tadde'

yalyo, yabo, yalar la
 'Yalyo, Yabo and Yalar'

yalyo, yabo, yalar ho tade la
 'Yalyo, Yabo, Yalar and Tadde'

Sentence Conjunction:

Conjunction is that process by which two or more sentences are conjoined to transform them into a single sentence. In Apatani, this is done using the conjoining marker 'ho'

(a) yami poisa labine ho yari pulye
 Yami paise take-p.t. and Yari cloth

labine.

take-p.t.

'Yami took money and Yari clothes'

(b) taki bisine ho talañ nasusone.

Taki sing-p.t. and Talang dance-p.t.

'Taki sang and Talang danced'

Sentences of the above type can be related to sentences below;

(c.i) yami poisa labine.

Yami paisa take-p.t.

'Yami took paise'

(c.ii) yari pulye labine.

Yari cloth take-p.t.

'Yari took cloth'

Sentence (a) is derived by the process of conjunction from the component sentences (c.i) and (c.ii). Similarly the component sentences of (b) are also simple sentences like (c).

Disjunctive constructions are formed using the 'jalo' added to the elements.

mo' jalo tagru jalo adyido.

he disj. Tagru disj. come-exist

'he or Tagru will come'

no' nimi akimi jalo ami mi jalo
you me dog-acc. disj. cat acc. disj.

bipe.

give-imp.

'you give me cat or dog'

When verbs are disjoined, another verb will also appear in the sentence final position. There are

a set of verbs that can take the final position. They are - mi 'do', du 'exist', etc. They function as empty verbs since they do not effect any meaning change. Their function is limited and the tense marker occur with them.

no imilajalo purilajalo mici.
 I sleep-disj. read-disj. do-fut.
 'I shall sleep or read'

mo' bisilajalo nasujalo soci.
 he sing-disj. dance-disj. empty-v.fut.
 'he will sing or dance'

Embedding

Embedding is that process by which one sentence is embedded as a constituent in another sentence. Relative clauses are derived by embedding the constituent sentence as a constituent of the Noun Phrase of the matrix sentence. So there is a source sentence for every relative clause. When we examine the component sentences of a relative clause, we can see identical noun phrases which are coreferential. In the syntactic process, one of them (i.e., the constituent NP) is deleted. The truncated sentence functions as an attribute to the headnoun. Such attributes always precede the headnoun while other attributes follow the headnoun.

kagoka tuni myu
 Kago-gen. kick-nom. man
 'the man whom Kago kicked'

Another characteristic found in Apatani relativization is the use of genitive marker 'ka'. When the subject noun phrase is relativized, 'ka' - the genitive marker - occurs with the object noun phrase in addition to the accusative marker already present with it. Besides, the embedded verb is nominalized resulting in an appositive construction.

ño sì mi ka panibo myu mi
 I cattle acc. gen. cut-nom. man acc.

kapato.

see-p.t.

'I saw the man who killed the cattle'

alyi mi ka lanibo nyimi hi aya
 pig acc. gen. catch-nom. woman det. good

do.

exist

'the woman who caught the pig is good'

When the range of reference is restricted (i.e., when a noun is specified) 'bo' is added to the nominalized embedded verb. (In the process of relativization the embedded verb is nominalized by adding 'ni'). This specification is found only when the subject is relativized. Since the embedded verb is nominalized, the headnoun is

usually deleted, when it is specified.

mo' hime mi ka danibō mi kapabine.
he child acc. gen. beat-nom. acc. show-p.t.
'he showed the (woman) who beat the child'

When the object noun is relativized, the genitive marker is added to the embedded subject.

mólu kago ka taní myu mi kapabine.
they Kago gen. kick-nom. man-acc. see-p.t.
'they saw the man whom Kago kicked'

mólu níka labine alyi mi
they I-gen. bring-nom. pig acc.

medo a?
search-exist int.

'did they search for the pig that I brought'

The adding of genitive marker to the embedded subject is noticed with those relative clauses that are derived by relativising dative noun phrase.

no móka pota biní nyími mi
I he-gen. book give-nom. woman acc.

kapato.

see-p.t.

'I saw the woman to whom he gave the book'

níka digotaingo biní alyi mi mo'
I-gen. food give-nom. pig acc. he

latubine.

catch-p.t.

'he caught the pig to which I gave food'

no nyími ka siti biní milobo mi
I woman gen. letter give-nom. man acc.

kapato.

see-p.t.

'I met the man whom the woman sent a letter'

When locative noun phrases are relativized, the locative noun 'ko' is added to the embedded verb to nominalize it. The embedded subject takes the genitive case marker.

mōka iñko lemba mi mo' kapato.
he-gen. go-loc. village acc. I see-p.t.
'I saw the village where he went'

ñika duko sanxō mo' dune.
I-gen. sit-loc. cot he sit-p.t.
'he sat on the cot on which I sat'

When instrumental nouns are relativized, the marker 'nāñi' (See, the section on word formation) is added to the embedded verb to convert it into a noun. The embedded subject takes the genitive marker.

ñika panināñi ilyo mi mo'
I-gen. cut-inst.nom. sword acc. he
biti.
bring-p.t.
'he brought the sword with which I cut'

Complementation:

Only NP complements are found in Apatani.

In this process a sentence is embedded as a complement to the noun. The complementizer 'hīla' is inserted before the head noun in the process of complementation.

yalyo jiro ho aki do hila pyu mi
 Yalyo Ziro loc. reach-exist quo.news acc
 no cindu.
 I know-exist
 'I know the news that Yalyo reached Ziro'

Nominalization:

We have already seen that verbs can be converted to nouns by adding nominalizer 'ni' to the verbs (See, section on word formation). Sentences also can be nominalized by adding the nominalizer to the verb and adding genitive marker to the subject noun. There are certain parallels between relativization and nominalization in Apatani.

genitive subjects or nominalized clauses

móka alyi latuni
 he-gen. pig catch-nom.
 'his catching the pig'

móka akuni
 he-gen. come-nom.
 'his coming'

Purposive Clause Constructions:

There are instances where sentences are embedded as purposive clauses. In the process, the purposive marker 'pa' is added to the embedded verb and the embedded sentence is transformed to a noun phrase.

mólu sinima katepa ine.
 they film see-pur. go-p.t.
 'they went to witness the film'

mo' hime mi gotepa ine.
 he child acc. take-pur. go-p.t.
 'he went to take the child'

si lupa
 this say-pur.
 'this is for saying'

sikasi mempa
 this kill-pur.
 'it is for killing'

no alyi mi mempa.
 I pig acc. kill-pur.
 'I am for killing the pig'

Comparative Constructions

The comparatives (that indicates the resemblances of objects or actions) are formed by adding 'cikan' to the one with which something else is compared.

mo' hime cikan xedu.
 he child like cry-exist
 'he cries like a child'

mo' luca cikan indu.
 he lame man like walk-exist
 'he walks like a lame man'

dumi yalyo cikan oho do.
 Dumi Yalyo like tall exist
 'Dumi is tall like Yalyo'

Degrees of Comparison:

Different markers are used to form comparative and superlative degrees of comparison.

The comparative degree constructions are

formed by adding the accusative marker followed by the comparative degree indicator 'tri' to the one with which the other is compared.

dumi yalyo mi tri ayayapa bisido.
 Du'mi Yalyo acc. com. good-adv. sing-exist
 'Dumi sings better than Yalyo'

aki hi ami mi tri nibyapa hardo.
 dog det. cat acc. com. fast-adv. run-exist
 'the dog runs faster than the cat'

When qualificatory verbs are used in comparative degree constructions, a separate verb 'ya' is added at the end of the sentence following the qualificatory verb.

mado rinyo mi kapyo yado.
 Mado Rinyo acc. see-good verb-exist
 'Mado is more beautiful than Rinyo'

inka san'i mi siksa san'i si oho
 that tree acc. this tree det. tall
 yado.
 verb-exist
 'that tree is taller than this tree'

The Superlative Degree Construction:

The superlative degree construction is formed by adding the verb 'ja' following the qualificatory verb.

yasin kapyo jado.
 Yasing see-good verb-exist
 'Yasing is the most beautiful'
 inka san'i si oho jado.
 that tree det. tall verb-exist
 'that tree is the tallest'

Conditional Clauses

Conditional sentences involve two sentences, (1) the sentence that contains the conditional proposition in converted into a conditional clause and (2) the occurrence of the proposition in the other sentence (the one other than the conditional clause) depends on the accomplishment of the condition given in the conditional clause. Apatani makes use of the marker 'koda' to form conditional clause. It is added to the conditional verb and usually the conditional clause takes the sentence initial position.

alyi akoda mo' latibinedo.
 pig come-cond. he catch-tense
 'if pig comes, he will catch (it)'

no' amakoda no intema.
 you come-neg.-cond. I go-tense-neg.
 'if you do not come, I will not go'

no' dute ma koda mo inekudo.
 you sit-tense neg.-cond. he go-tense
 'if you do not sit, he will go'

Concessive

They are formed from the underlying complex structures. The concessive appears in the sentence initial position. The concessive marker is inserted in between the component sentences.

The component sentences appear as such.

mo' ajimisune hojalopa ajimanu
 he cultivate-p.t. conce. yield
 jímane.
 go-neg.-p.t.
 'even though he cultivated paddy he could
 not get good yield'
 mo' mi aki mi bibísine hojalopa mo'
 he acc. dog acc. give-p.t. conce. he
 hembyobíma.
 be happy-neg.
 'even though he gave him a dog, he was not
 happy'

Causal Constructions

Causal clauses are derived from underlying sentential structures. The occurrence of the caused event depends on the causing event given in the causal clause. Causal clause occurs in the sentence initial position followed by the resultant sentence. 'hopa' is inserted in between the component sentences.

no acido hopa no apin díma.
 I sick-exist cau. rice eat-neg.
 'because I am sick I did not eat rice'
 mo' acido hopa mo' hospital ine.
 he sick-exist cau. he hospital go-p.t.
 'because he is sick, he went to hospital'
 mo' mi mixagíko hopa dambíne.
 he acc. do wrong cau. beat-p.t.
 'because he leads a wrong life he was
 beaten'

mo' mido hoko hopa ago ho lilama.
 he rain fall cau. out loc. go out-neg.
 because of rain he could not go out'

Adverbial Clause

Underlying sentential structures of adverbial clauses in Apatani contains noun phrases that are coreferential to the matrix NP. Hence, the embedded NP is deleted. The clause functions as a part of the verb phrase and is complementary to the main verb. The adverbial clauses are formed by adding 'la/lala' the embedded verb.

mo' o' tala so ane.
 he beer drink-adv. here come-p.t.
 'he, having drunk the beer, came here'

mo' uyi bone lulala ine.
 he story one tell-adv. go-p.t.
 'having told the story, he went'

Passive Constructions

Passive constructions are formed in Apatani by adding 'ko' to the verb and the instrumental marker 'lo' to the subject NP of the active sentence which loses its subject status as a result of passivization. When active sentences are passivized either the direct object or the indirect object can take the subject position in the passive sentence.

kago mo'mi membine.
 Kago he acc. kill-p.t.
 'Kago killed him'

mo' kago lo menkobine.
 he Kago-inst. kill-pas-p.t.
 'he was killed by Kago'

nyimti hi aki mi tade lo bikone.
 woman det. dog acc. Tadde inst. give-p.t.
 'the woman was given a dog by Tadde'

sani tade lo ilyo la pako bine.
 tree Tadde inst. dao. inst. cat pas.-p.t.
 'the tree was cut by Tadde with dao'

Reported Speech

In reported speech, the statement, etc., are quoted as such and the quotative 'hila' is added to the end of the statement followed by the comment of the reporter. See the illustrations below;

"no' kina alyi ni" hila nyimi
 you where come-fut. nom. quo. woman
 takabine.
 ask-p.t.

'"where are you coming from" the woman
 asked'

hime hi lunihī "no reru hokila
 child det. tell-nom.-det. I Reru abl.
 tōdu."
 come-exist

'I am coming from Reru' the boy replied'

hirepa nyimi lunihī "nimpā aku?"
 again woman ask-non.-det. why come-asp.
 '"why did you come" she asked again'

The indirect speech is formed by adding 'yuke' to the end of the direct speech that is converted to indirect speech.

mo' ~~mi~~ yuke
he do report
'he said that he has done'

mo' lu yuke
he say report
'he said that he has said'

mo' ~~mi~~kiñ yuke
he do-be.v. report
'he said that he has demonstrated'

- - - -

APPENDIX

I. Proper Names

The list is a sample of proper names that are very common among Apatanis.

<u>Male</u>	<u>Female</u>
tade' (ade')	kamin
gyati (ati)	oka
sa' 'rope'	dumi (umi)
sayi (ayi)	dimin
cātuñ (atuñ)	pani
rībya (ibya)	papu
rīka (ika)	mado
laji (aji)	munya (unya)
ruja (uja)	rīnya (anya)
gyayu (ayu)	rīnyo (anyo)
nyīme	sayi (ayi)
cīlyan	yake (ake)
sala (ala)	yalyo (alyo)
hindā	yaku (aku)
hále	yadī (adī)
taka (aka)	yubī (abī)
tatum	yasin (asin)
tatuñ	yara
talo	yari
tapa	yapa

<u>Male</u>	<u>Female</u>
tayu	yayi
tati	yagi
taki 'ginger'	yaji
taser	yami
tala	yaman
tapiñ 'ice'	yajan
tara 'a tree'	yapi
tako	yamî
tasan 'necklace'	yadun
tari 'hale stone'	yaku
tapo	yanyu
bida	yamin
bihan	yase
bikari	yabo
bamin	halar

Those items which are given in brackets are terms used to address. There are certain terms like the following used by elders to address , youngsters.

<u>Male child</u>	<u>Female child</u>
obiñ	onya
opo	anya

II. Measurements

The measurements that are used by Apatanis are given below:

haye	'distance of one finger'
hanye	'distance of two fingers'
hahinhe	'distance of three fingers'
hape	'distance of four fingers'
nañe	'distance of all five fingers kept together'

The above measurements are used to measure objects that are smaller in size.

hinxehe	'fist with elongated thumb'
ladi goye	'span (with forefinger)'
laso goye	'span (with middle finger)'
ladu tuye	'distance between the tip of the middle finger and the elbow'
alabuye	'distance between the shoulder and the tip of the middle finger'
lyene	'distance between the tips of two hands including chest'
lyene kupahē	'chest and alabuye'

Different baskets that are used as measures to measure foodgrains, etc.

1 kice	-	about $\frac{1}{2}$ Kg. (rice)
2 kice	-	1 liya
2 liya	-	1 paro yagi/piro yagi
2 paro yagi	-	1 paipaca
2 paipaca	-	1 entyagi (entiyagi)
2 entyagi	-	1 gidapata

III. Time Unit

apiñ milo	'time needed for cooking rice (about half an hour)'
konci	'3½ hours (dawn)'
alo	'10 hours (one day)'
pilo	'28 days (lunar month)'
ayañ	'one year'

IV. Elements that occur with nouns, verbs, etc.,
as suffixes, post positions, particles, etc.

agin	'sociative marker'
atan	'plural noun'
in	'pronoun (indicates remoteness)'
e	'adjective marker in numeral'
o	'locative case marker'
ka	'(i) added to pronouns to form deictic pronouns, (ii) genitive case marker, (iii) added to verb to indicate that the action is per- formed to check something'
kin	'added to verb to indicate the action is performed as a demon- stration'
kineñ	'added to form permissive con- struction (3rd person)'
ki	'(i) ablative case marker added to locative noun', (ii) subject case sign for existential verb'

ku	'perfective aspect marker'
kum	'added to indicate the collective involvement in an action'
keñ	'added to indicate that the subject is able to do the action'
keneñ	'(i) used to form causative constructions, (ii) added to form permissive constructions'
ko	'(i) added to express 'one before', (ii) added to the verb when passive are formed, (iii) added as allative case marker (iv) added to form locative noun, (v) added to verb to form locative nominals, (vi) added to the embedded verb (when locative nouns are relativized)'
koda	'added to the sentences to convert them to conditional clauses'
gi	'(i) added to the verb to indicate change in the position or posture, (ii) added to indicate the action is done to guide someone'
gu	'added to the verb to indicate the change over one topic/action to another'
go'	'added to the verb to indicate that the subject has surpassed others in the action'

gogi	'added to indicate that the work that is being performed is a pending work'
gya	'added to the verb to indicate that the action is done in a wrong way, unknowingly'
gyo	'added to indicate that the action is to be returned as a debt'
gyo'	'added to the verb to indicate the mixing of two or more items'
ni	'used as a numeral meaning 'one'
ne	'used to form imperatives (remote)'
neti	'added to the verb to form permissive constructions (2nd person)'
no	<p>'(i) used as a numeral to mean 'five'</p> <p>(ii) added to the verb to indicate that half of the work is done (semi-completive)'</p>
no'	'added to the verb to indicate that the action came to an end'
ca	'added to indicate that the object is moving to a lower plain'
ci	'non-proximal future marker'
cikan	'added to sentences to form comparative constructions'
cin	'added to indicate that the subject knows the action very well'

ja	'added to the verb to indicate that the work is complete'
jalo	'added to sentences to form disjunctive constructions'
jomo	'added to the verb to indicate that the subject follows someone in an action'
ta	'(i) classifier for flat objects, (ii) added to indicate that the action is performed in violation of an advice/social norm'
'ti'	'added to the verb to indicate that the action is done as a preventive measure'
ti	'added to the verb to indicate the repetition of an action'
tin	'added to the verb to indicate the action is performed to obstruct something/someone'
ti	'marker for perfect'
tu	'(i) classifier for liquid container, (ii) added to indicate that the action is done to prevent someone from doing something'
te	'(i) non-proximal past marker, (ii) future tense marker (in some dialects)'
ter	'(i) added to the verb to denote that the action is done to

	make someone to part with some action he is engaged in,
	(ii) added to indicate that the action is a defensive one'
to	'(i) added to the verb to indicate non-proximal past when the subject is in first person, (ii) added to form imperatives (in proximity), (iii) added to form deictic pro- nouns to indicate the objects that are found at a long distance from both the speaker and hearer'
todo	'added' to indicate the possibility of an action'
da	'(i) stand (as a regular verb), (ii) to form sentential adverbs, it is added to qualifi- catory verbs, (iii) used as an existential verb'
diñ	'added to the verb to indicate that the action is done inten- tionally'
di	'is used as a future tense marker with negatives'
du'	'added to the verb to indicate that the action is performed to destroy something'
du	'(i) used as an existential verb, (ii) sit (as a regular verb)'

do	'(i) lie (as a regular verb), (ii) used as an existential verb, (iii) added as a classifier to indicate medium size animals, (iv) added to indicate progres- sive aspect'
nan	'added to indicate the willingness'
nan ⁱ	'added to verb to form instru- mental nouns'
nin	'added to verb to form infinitives'
ni	'(i) feminine gender marker, (ii) what (as a pronoun), (iii) added to verb to form agent nouns'
nu	'used as plural marker (I and II persons)'
ne	'used as non-proximal past marker'
nedo	'added to the verb to indicate the possibility of occurrence of an action'
nya	'used as an emphatic marker'
nyi	'(i) used as conjoined marker when two (only two) nouns are conjoined, (ii) two (numeral)'
nyo	'(i) used as a adjective that occurs with the classifier to express the meaning 'small',

(ii) added to express habitual action'

pa ' (i) used as purposive case sign,
 (ii) used as adverb marker,
 (iii) added to verb to indicate that the action is performed to remind somebody

pa' ' (i) added to the verb to indicate that the action is done to avoid someone or something,
 (ii) added to the verb to indicate that the action is done to insult someone'

pa ' added to indicate that the action is done to get rid of someone/something'

piñ 'added to indicate that the action is continued'

pi 'used as a numeral 'four'

pu ' (i) used as a classifier to indicate that the objects referred are round objects,
 (ii) added to the verb to indicate that the action is done in a wrong way unknowingly'

pe ' (i) added to the verb to form imperatives for asking for the speaker himself,
 (ii) added to verb to form 'requests',

	(iii) used as a numeral 'four', (iv) used as a classifier with - ude 'house', agu 'stanza', etc.'
po	'(i) masculine gender marker, (ii) used as a classifier with containers'
po'	'added to the verb to indicate that the action is done in a short cut way/method'
pya	'(i) added to the verb to indi- cate that the action is performed to return the debt one owns in action, (ii) added to the verb to indi- cate that the action is performed to degrade some- one'
pye	'(i) used as a classifier to indi- cate that the objects re- ferred are very small, (ii) added to the verb to indi- cate that the doer of the action was successful in achieving the objective of the action'
pyo	'added to the verb to indicate that the action is performed, hiding others'
pyo'	'added to indicate the excellency of the doer of the action (in performing the action)'

pyo'	'added to the verb to indicate that the doer has performed the action ahead of others'
ba	'used as a classifier for flat objects'
bi	'(i) added with time nouns to mean 'previous', (ii) give (as a regular verb), (iii) added to the verb to indicate that the action is done for the sake of someone else'
bi'	'(i) added to the verb to indicate the certainty of the event' (ii) added to indicate that the action is performed successfully'
bu	'used as a classifier for big and long objects'
be	'used as a classifier for items made of clothes'
bo	'(i) added to nouns to indicate masculine gender, (ii) added to the verb to indicate that the subject is moving in the plain area, (iii) added to nouns as to specify the agentive and experiencer nouns'
bo'	'added to the verb to indicate that the doer has joined/shared in the action'

ma	'(i) used as a negative marker, (ii) verb (indicates negative)'
mi	'(i) used as accusative case marker, (ii) used as dative case marker, (iii) used as a sequential verb added to another verb to mean 'put out fire'
min	'(i) added to indicate that the doer is successful in doing the action, (ii) added to indicate that the action is done without any specific aim'
myo	'added to the verb to indicate that the action is performed in advance'
yi	'added to the verb to indicate that the subject is moving to a higher plane'
yo	'(i) used with the meaning 'night' along with other elements, (ii) added to the verb to form prohibitive constructions'
ran	'(i) added to the verb to indicate the continuity of the action', (ii) added to indicate that the work is incomplete and has to be completed'
ri	'added to the verb to indicate that the work is at the initial/starting stage'

ru ' (i) added to the verb to indicate the intolerable/bad aspect of the action,
 (ii) added to indicate the difficulty that the doer experiences in performing the action'

re 'added to indicate the action is performed in excess'

ro ' (i) used as a classifier with adverbs,
 (ii) used as an adjective meaning 'big' and occurs with a classifier,
 (iii) used as a noun to mean 'morning' and occurs with other time units'

la ' (i) used as a conjoining marker with nouns and numerals,
 (ii) added in numerals with the meaning 'ten' to form multiples of 'hundred',
 (iii) added to the verb to indicate that the doer is an expert in performing the action,
 (iv) used to form adverbial clauses (verbal participles)'

lin 'used to mean 'evening' with other elements'

lu 'added to the verb to indicate that the action has affected another action unfavourably'

luñ	'added to the verb to indicate that the action is performed to frighten someone'
le	'used to mean 'ten' in numerals'
lo	<ul style="list-style-type: none"> (i) instrumental case marker, (ii) used in the meaning 'day' with other time units, (iii) added to the verb to indicate that the object goes down as a result of the action, (iv) added to the verb to indicate the obligation on the part of the doer'
lyá	<ul style="list-style-type: none"> (i) added to the verb to indicate that the action is done in an improper way, (ii) added to the verb to indicate that it is the nature of the doer to act like that'
lyáñ	<ul style="list-style-type: none"> (i) added to the verb to indicate that the action is performed by imitating others, (ii) added to indicate that the action is performed to set right something/someone'
lyi	<ul style="list-style-type: none"> (i) proximate future marker, (ii) become (as a regular verb)'
sa	'(i) added to indicate the suggestive nature of the action,

(ii) added to indicate that the action is performed away from the place of speech act'

si ' (i) stands for 3rd person pronoun (proximate),
 (ii) added with nouns as a determiner'

si ' added to the verb to indicate that the action is over'

su ' indicate the negative attitude of the speakers towards the action'

su ... lo 'indicates the obligation on the part of the subject, though subject is unwilling'

so 'used as a classifier when the objects are long and thin'

xa ' (i) added with the verb to indicate the failure in achieving the objective of the action,
 (ii) added to indicate the persistent nature of the action'

xan 'used in numerals to mean 'ten' in forming multiples of 'ten'

xi ' (i) added to the verb to indicate that the purpose of the action is realized,
 (ii) added to the verb as a verb particle meaning 'kill'

xin 'added with the verb to indicate

	that the subject keeps away from the action because of its adverse effect'
ha	'added at the sentence final position to form interrogatives'
hin	<ul style="list-style-type: none"> '(i) used as a numeral 'three' and occurs with classifiers (ii) added to the verb to indicate the involvement of the entire set'
hi	<ul style="list-style-type: none"> '(i) used as third person pronoun (unfamiliar, invisible), (ii) added with nouns as a determiner'
he	'added with the numeral to change it to an adjective'
ho	'used as a conjoining marker'

V. Folk Tales

1

ayuñ ho anunyi abanñyi
once younger brother-conj. elder brother-conj.

ditolia. .
live-p.t.dur.

monyi alo karmyan mi more ho
they-two day adverb acc. forest loc.

ila pita mentola. alo lonyilohen
go-dur. bird kill-p.t.dur. day some

hepa iline. aban hi pita ako
like this go-p.t. elder brother det. bird one

xeta baligimatola. anu hi alo
? get-neg.p.t.dur. younger brother det. day

karmyañ mi pita abuje baligiline.
adv. acc. bird many get-p.t.

ronie monyi ka anitabanyi mo' mi tahipa
once they-two gen. parents he acc. ask-for
milyine. alo loye anu **hi**
do-become-p.t. day one younger brother det.

abañ
elder brother

ka pita bama kopa mo' ktlñ ho
gen. bird bring-neg. inf. he behind loc.

impolyini abañ **hi** more ho pita
following elder brother det. forest loc. bird
mi tuladala ahipa **dilyinti**.
acc. take-dur.-exist-dur. blood-inf. eat-f.t.noun

hi mi kapalala mo' anitabanyi
this acc. see-dur. he parents-conj.

mi luko pa tahilyinti ho mo' mi
acc. inform inf. ask-f.t.nom. and he acc..

lukulyiyo **hila** luline. ho mo'
tell-f.t.neg. quo. tell-p.t. and he

mi lukolyi milo menci **hila** luline.
acc. inform-f.t. if kill-f.t. quo. tell-p.t.

monyi ude ho alyikuo mo' lukoma
they (two) house loc. return mo tell-neg.

pa **dilamatala**. **hiko** hopa mo'
inf. stay-neg-doer this-loc. because he

anitabanyi mi lukolyine.
parents-conj. acc. tell become-p.t.

sika lukoni mi
this-gen. telling acc.

abañ **hi** ude aruñ hokila tarola
elder brother det. house near from secretly

tapalyine. anu mi lukokopa mo'
 hear-p.t. younger brother acc. tell-inf. he
 mendupa hila aro roye ho
 kill-exist-inf. quo. morning one loc.
 more insa hila lutola. anu
 forest go-mod quo. say-p.t.dur. younger brother
 hi
 det.
 mo'ka pila ka lunit mi talalala
 he gen. cheat gen. tell-nom acc. understand-dur.
 mo' intema. hila lutola.
 he go-p.t.-neg. quo. tell-p.t.dur.
 hojelopa aban ka tarelamapa
 although elder brother gen. ask-dur.-neg.-inf.
 luko ho monyi more impa intola
 place of loc. they (two) forest go-inf. go-p.t.dur.
 saying
 lempa ho mo'mi lukokopa
 village loc. he acc. tell-place-inf.
 aban hi mempapa mitola ho
 elder brother det. kill-inf. do-p.t.dur. and
 mo' hargilyiyo aban hi patipa
 he run away elder brother det. tiger-for.
 lyila montola. hika molya ho
 become-dur. pursuade-p.t.dur. pro. pursuade-loc.
 mo'ala boye mi papotola. hirapa
 he hand one acc. cut-p.t.dur. again
 mombomyolyini ala bunyini mi ma
 persuade-f.t.nom. hand two-nom. acc. neg.
 papotola. hikohoki pati sineku
 cut-p.t.dur. then tiger die-p.t.-pef.

ho mo'ude ho arkubikula
 and he house loc. come-v.p.dur.
 anitaban mi lukotola monyi
 parents acc. tell-p.t.asp. they-conj.
 hempre hempyotiku.
 very happy-p.t.-asp.

Free Translation

Long ago there lived two brothers. They used to go to the forest and to catch the birds using traps. Days passed. The elder brother did not bring even a single bird whereas the younger brother used to bring in plenty. Once, their parents asked about it.

As time passed, one day the younger brother wanted to follow his elder brother to find out the reality. The younger brother followed him without going for hunting. The elder brother, as usual, caught the birds and took it out from the traps. He began to eat them without boiling. The younger brother appeared in the scene and threatened the elder brother saying that he will narrate everything to their parents. The elder brother instructed the younger not to do it and if he does it, he will take revenge by killing him.

On reaching back home, the younger brother

could not remain without informing the incident to their parents. So he narrated everything to their parents. But the elder brother heard each and every thing of this conversation by hiding in a nearby place. In the next morning, the elder brother wanted to take the younger to forest and planned to kill him. But the younger one realized the motive of the elder and hence refused to go with him to the forest. Finally, both of them went to forest. The elder one told the younger of his intention to kill him for informing the parents what he has done in the forest in the previous day. Then the younger brother tried to run away. In the mean time the elder brother turned into a tiger and began to fight each other. In the fight, the younger brother cut both the hands of the tiger and it died. The younger brother returned home and narrated the whole incident to the parents. They were happy to learn about it.

2

taninyi	burunyi	h̄ila anye
Tani-conj.	Baru-conj.	quo. two
ditola.	mónyi	ano ajiñsitola.
live-p.t.-dur.	they(two)	very friend-p.t.-dur.
roñe mónyi	diyindula	lusuni
once they (two)	sit-asp.-exist-dur.	tell-nom.

mónyi ki mihioho mi menkasisa
they-two pos. family acc. kill-v-asp.

hila lukotola. anyilu talisila
quo. tell-p.t.-dur. two-per. agree-dur.

burubo hi jinepa mensitola. ho
Buru-nom. det. really kill-v-p.t.-dur and

tanibo ki mi acumola aki ako mi
Tani-nom. pos. acc. hide dog one acc.

melalala mihioho mi mentike
kill-dur. family acc. kill-p.t.-emp.

hila kakitola. ho burubo hi
quo. see-v.-p.t.-dur. and Buru-nom. det.

terelalyati. hoki hatun hi
believe-v.-p.t. hence time det.

dalala. tanibo hi burubo mi ka
exist-dur. Tani-nom. det. Buru-nom. acc. gen.

luni ninyi duhuka sisalila lubilyini.
say-nom. we-two beat-v.-asp. quo. tell-f.t.-nom.

ho burubo hi talilala anyiru
and Buru-nom. det. agree-dur. two-nom.

hikasitola tanibo hi mo'ka mihioho
complete-adv. Tami-nom. det. he gen. family

mi gyolyiñlala hukinentola.
acc. call-dur. beat-asp.-p.t.-dur.

burubo ka ni mi
Buru-nom. gen. you acc.

humintola. ho burubo hi tanibo mi
hull-v-adv. and Buru-nom. det. Tani-nom. acc.

taxi ni no' nitampa huñkane uropo
ask-v.-nom. you how hull-asp. inside

hiyaduni tanibo hi lunि hi
 shout-exist-nom. Tani-nom. det. say-nom. det.

no lacipape kone abin ho hunyi
 I finger-between one between loc. pestle

boye boye peligitola huko ho uro
 one one keep-v.-p.t.-dur. hull loc. inside

simapo burubo hi picatajila hila
 v. neg.-asp. Buru-nom. det. cut-v.-asp.dur. quo.

hukanि laci huku hujasitola.
 hull-nom. finger hull-asp. hull-injure-v.-p.t.-dur.

ho mo'ka heňkuni nimi si
 and he gen. realize-nom. I-acc. det.

mucumimapá midi hila helala.
 care-acc.-neg.adv. do-p.t. quo. think-dur.

mo'mitri milidupa hila duku
 he also take-revenge-inf. quo. wooden box

kone kolala tanibo mi duka to
 one make-dur. Tani-spe. acc. ask p.t.

hila lulala pabu ho kumbalo
 quo. tell-dur. base of the hill loc. throw-down

tola.
 p.t.-dur.

ho tanibo hi calakumabapa
 and Tani-spe. det. climb-neg.-inf.

dolyinti. danyi hi mipya
 exist-f.t.-nom. sun det. ray

bilakulala mo'ude ho ingila
 give-asp.-dur. he house loc. reach-v.-dur.

dugitola tanibo ka dulakema
 exist-v.-p.t.-dur. Tani-spe. gen. stay-dur.-asp.
 -neg.

hiniñ mi talalala mo'ka malo
 this acc. hear-dur. he gen. ceiling
 ho tisre arbusorla bilala
 loc. rope connect-dur. give-dur.
 hopa toneke hila lulyini.
 by go down-emp. quo. tell-f.t.-nom.
 tanibo hi hopa tabikula
 Tani-spe. det. by come down-asp.-dur.
 mihioho' mi kakabikukule
 family acc. see-cer.-asp.-emp.
 aro kopa adin buru koka
 poor condition head Buru from
 buni dutokula hi mi
 take-nom. live-p.t.-asp.-dur. this acc.
 kalala tanibo hi burubo ka
 see-dur. Tani-spe. det. Buru-spe. gen.
 akuni mi lylalala papamitola
 come-nom. acc. say-f.t.-dur. cut-v.-p.t.-dur.
 hoki misuni montemote
 abl. persuade-nom. continue-p.t.
 mohankele kidi ho paragineke
 persuade-time adv. earth loc. come-down-p.t.-emp.
 tani hi akula hempyopa
 Tani det. come back-dur. happy-inf.
 duku.
 live-asp.

Free Translation

There lived two brothers Tani and Buru.
 They were close friends. One day, while gossiping, they agreed to kill their own family members.

Accordingly, Buru did what he agreed to do. But Tani hid his family members and told Buru that he has killed his family members and as a proof showed the blood of a dog that he had killed.

Buru believed the words of Tani. Days passed. One day they decided to compete in hulling the paddy. They went back to their houses. Buru called his family members and finished hulling.

Buru was doing it alone and so he was defeated. He enquired about the sound of collision of the pestles that he heard. Tani said that he kept the pestles in between the fingers and hulled. Hence, the pestles collided and the sound was produced. Buru also tried to do hulling in the way Tani told. But while hulling in the way Tani told, his fingers got broken. Buru realised that Tani is cheating him and decided to take revenge on him.

He made a wooden box and managed to put Tani inside it. He rolled it down the hill. Tani escaped from the box. But he was unable to climb the hill. Fortunately, the Sun came to the rescue of Tani and took him to the Sun's place. Tani expressed his desire to go back to his home. The Sun made a ropeway from Sun's place to Tani's house. Through the ropeway Tani reached

home and lived happily with his family.

3

abotaninyika burupicenyika píbibi ka siko

bilo abotani híla míyu pibi
long ago Abotani quo. man talented

ako dutola. ho burupica híla pica
one live-p.t.-dur. and Burupicha quo. yes-man

ako dutola. móanyi more imbasítola
one live-p.t.-dur. they (two) forest go-together-
v.-p.t.-dur.

pica mi kapyoyapa pibi
Picha acc. before-adv. Pibi

more kätetola. pica ka gíru hoka
forest see-p.t.-dur. Picha gen. trap from

kubu píta doní hí mi tani tuxapabula
rat bird exist-nom. det. acc. Tani take-v.-dur.

mo'píca ka gíru ho
he Picha gen. trap loc.

píta pa lyila dobitola.
bird comp. become-dur. exist-v.-p.t.-dur.

pica siksikoda pibi sidaladumabyola
Picha dem.-cau. Pibi understand-v.-neg.-dur.

híla píta mi ciba ho saligíla
quo. bird acc. bag loc. put-v.-dur.

ude aku. ho ciba byatola
home come-asp. and bag burn-p.t.-dur.

byadopa mígo ho tilíkile. tani
burn-v.-adv. oven loc. throw-asp. Tani

luní hí oha pica byadosímasá
tell-nom. det. hallow Picha burn-v.-neg.-asp.

hila lutola. no pitasipe
 quo. tell-p.t.-dur. I bird-det.-imp.
 henkile. pibi no' simpa hila
 ? Pibi you become-adv. quo.
 lulala ciba ritola ago
 say-dur. bag throw-p.t.-dur. entrance of
 empu ho ripalin. ho pibi siran
 house loc. throw-v.-v.- and Pibi pillar of the
 verandah
 mito ho golingiku. pica halin
 top loc. fly-v.-v.-asp. Picha ran-v.
 membila siran mi oye payeti.
 kill-cer.-dur. pillar acc. once cut-v.-p.t.
 pibi luní hi hokoda
 Pibi tell-nom. det. then
 ninyi ka mihioho hemi menkasisa
 we (two) gen. family all kill-v.-asp.
 hila lu. ho pica hokoda
 quo. say and Picha then
 in hila lu. pibi aki kibo
 okay quo. say Pibi dog gen.
 ako mi patupape milala ayi
 one acc. cut-inf.-imp. do-dur. meat
 mi ago empu ho ingya
 acc. front of house loc. both sides of the oven
 ho seyo seci mibitola ati
 loc. rub-v. rub-f.t. do-cer-p.t.-dur. come-p.t.
 pica hokoda no tarí mensulyila
 Picha than I also kill-v.-fut.-dur.
 hila mo'ka mihioho mi meñxapa
 quo. he gen. family acc. kill-v.-adv.

ho tani luní hí dubu hudo
 and Tani say-nom. det. stay hull-exist
 hutínsísa híla lukela tani kí
 hull-v.-m. quo. tell-asp.-dur. Tani pos.
 ribań ríbin híla mihioho
 sound of pestling quo. family
 dusulyini hukela. píca luní
 stay-v.-f.t.-nom. hull-asp.-dur. Picha tell-nom.
 hí tani, no' nítampa ní
 det. Tani you always-adv. why
 huduni híla lukela. tani
 pestle-exist-nom. quo. tell-asp.-dur. Tani
 luní hí laci pape ho
 say-nom. det. finger between loc.
 hunyi bue da laci pape ho
 pestle one exist finger between loc.
 hunyi bue da gitolaciyo
 pestle one exist carry-p.t.:finger-neg.
 hudu. no' híla humampa
 pestle-exist you quo. like-adv.
 híla lu píca hí mi tajela
 quo. say Picha this acc. hear-v.-dur.
 hukadu híla laci mi huxí
 hull-v.-exist quo. finger acc. hull-v.
 hujasi. ho mo'si ayamabyo
 hull-asp.-v. and he this good-neg.-v.
 a híla.hela dutí' híla
 int. quo. think-dur. sit-p.t. quo.
 heňkíla. tani kí mihioho rulyu
 think-v.-dur. Tani pos. family many

rulye duti.

many sit-p.t.

ho picabo hi dugu aka
and Picha-spe. det. wooden pot onemila dutola tani luni hi ni
do-dur. rit-p.t.-dur. Tani say-nom. det. whatpana miduni. pica luni hi nik
? do-exist-nom. Picha tell-nom. det. I-pos.mihioho tari niyakuman
family also what-come-asp.-neg.-nom. nametagyabo ninyi imikopasi miduni
of a pig we (two) sleep-loc.-v.-asp. do-exist-nom.hila lu. pica luni hi dorukendopya
quo. tell Picha tell-nom. det. lie-v.-asp.-v.dopyokendopya doktope hila lu.
lie-v.-asp.-v. lie-v.-p.t.-imp. quo. saytani rone dokabit
Tani once lie-v.-cer-p.t. Tani say-nom. det.pica dorukendoran hila lu tani
Picha lie-v.-v.-exist-v. quo. say Tanipica mi luni hi ayapa milyato
Picha acc. say-nom. det. good-adv. make-v.-p.t.hila lu. pica hokoda hila ayapa
quo. say Picha then quo. good-adv.milyan milyanlalala hirapa
make-v. make-v.-dur. once again-adv.tani mi dokabi. tanika dokalalyi
Tani acc. lie-test-cer. Tani-gen. lie-v.-fut.pica tani mi sadaño ho kubaño
Picha Tani acc. upside down loc. reverse-v.

tani kubañlokokotola. tani luní hí
 Tani be inside-p.t.-dur. Tani say-nom. det.

aci pua aci pua ními ice
 hallo crow hallo crow I-acc. little

lyampe. pua luní hí abotani no'
 help-imp. crow tell-nom. det. Abotani you

ními apualyi xakido epapo
 I-acc. arrow-bow kill-v.-exist shoot-v.

lyampe luduní hila ními no
 help-imp. tell-exist-nom. quo. you-acc. I

lyantemake hila lutí. ho pua
 help-v.-neg.-emp. quo. say-p.t. and crow

goletíku. ho tariñ aka gokela
 fly-p.t.-asp. and woodpecker one fly-dur.

tani luní hí act tariñ
 Tani tell-nom. det. hallo woodpecker

ya aci tariñ
 voc. hallow woodpecker

ya, ními ice lyampe hila
 voc. I-acc. little help-imp. quo.

lutí. tariñ hí tide tide
 say-p.t. woodpecker det. peck-dur. peck-dur.

ami pua mi kapadopa
 eye one acc. see-v.-exist-inf.

tíkobi. tariñ luní hí
 open-v.-cer. woodpecker tell-nom. det.

no korte ni mi lyaladíma hila
 I alone you acc. help-dur.-neg. quo.

danyi mi gyote so hila lutí. ho
 Sun acc. call loc. quo. tell-p.t. and

danyi mi gyobibi danyi bende
 Sun acc. call-v.-cer. Sun ray
 bende dugu mi tanyi bence danyi
 ray plate acc. two split Sun
 abotani mi mo'ude ho initi ku.
 Abotani acc. he house loc. go-p.t. asp.
 ude ho inla danyi luni hi
 house loc. go-dur. Sun tell-nom. det.
 hubyu hikalyayo cukha
 ceiling over the oven touch-asp.-pro. tobacco
 hikalyayo
 touch-asp.-pro.
 pepu byosu xokalyayo
 mat in between take out-v.-pro.
 nekan kalolyayo reke kacalyayo
 latrine see-v.-pro. ceiling see-v.-pro.
 hilu. ho danyibo aji in.
 quo. say and Sun-spe. field go
 abotani danyibo ka aji ini ho
 Abotani Sun-spe. gen. field go-nom. loc.
 cuxa kakakila tarji adin
 tobacco bag see-v.-dur. scorpion all
 hubya kakakila tabu adin
 ceiling above oven see-v.-dur. snake all
 pepu byosu kakakila tabu
 mat in between see-v.-dur. snake
 tarji adin ho nekan kalokila
 scorpion all and latrine see-v.-dur.
 hogya pati adin ho reke kacakila
 lion tiger all and ceiling see-v.-dur.

sitin sire adin dami tani henihun
 bear wild pig all exist Tani think-v.
 no so binyimi milo sala dula
 I loc. girl boy grow-dur. stay-dur.
 dima hila tenti. alyi ho danyi
 neg. quo. think-p.t. pig loc. Sun
 aji int atokula tani luni
 field return-nom. return-v.-dur. Tani tell-nom.
 hi no so dulakema ke a
 det. I loc. stay-dur.-neg. int. int.
 hila lu danyi luni hi dula
 quo. say Sun tell-nom. det. stay-dur.
 kemamilo no' hokoda nika
 v.-neg. you then-adv. you-gen.
 ganda ho insuhekutika hila
 place loc. go-v.-v.-p.t.-emp. quo.
 tipya soye sorlobiku hika
 thread one put-cer.-asp. than-gen.
 tipya hi tani ka ude malo
 thread det. Tani gen. house top
 mantu ho sorlabi mabo mantu
 ceiling loc. hand-dur.-cer. top ceiling
 ho tokubila kakela mihi hi
 loc. come-down-dur. see-dur. wife det.
 cicincila dumi ho mo' anyi
 weave-dur. exist-acc. and he two
 ahutari karubusu dumi niyu karu
 health see-v. exist what see-v.
 busu dun i hila helala autati
 ? exist-nom. quo. think-dur. tail piece
 soye alobiti hi mi o hi tulala
 one throw-p.t. that acc. son det. pick up-dur.

neñkati. o hi luní hi si aba
smell-p.t. son det. tell-nom. det. this father

ka au hení hení ha hila
gen. tail think-nom. think-nom. inter quo.

lu. ho ani hi luní hi
tell and mother det. tell-nom. det.

pica pibi mi sadan ho
Picha Pibi acc. wooden plate loc.

kupalobine. no' ampala lukaduni
turn down upside-p.t. you lie-dur. tell-v.-esist-
nom.

hila lulala ciciñ tapulo oye
quo. tell-dur. weaving rod-inst. once

da. tani níka o mi damílyi
beat Tani I-gen. son acc. beat-v.-fut.

hila hení hi hírapa autati
quo. think-nom. det. again tail piece

soye alobi o hi tulala hírepa
one throw-cer. son det. take-dur. again

neñkati ho si aba au henyi
smell-p.t. and this father tail think

henyi ha hila lukela ani hi
think inter quo. tell-dur. mother det.

hírepa oye da. o mi dankíla
again once beat son acc. beat-dur.

tani tociku. tani luní hi nunu
Tani come down-asp. Tani tell-nom. det. you(pl.)

nína himkane ahu karudaní
you that much health see-v.-exist-nom.

hila taka mólu luní hi pica
quo. ask-asp. they tell-nom. det. Picha

nyan̄ n̄nu mi dine mine
 'emp. we acc. make trouble-p.t.

hardun̄ also adabiku piñka
 come-exist-nom. day come-v.-asp. balance rice

piñka poxa poxa h̄ila ludo
 balance balance balance quo. say-v.
 rice beer beer

tani lunī hi hokida no'
 Tani say-nom. det. then-adv. you

piñka piñka poxa poxa ludo
 balance balance balance balance tell-v.
 rice rice beer beer

mila arda lyiku naxa naxa
 v-dur. next day become-asp. no no

h̄ila lutotika h̄ila lulala mo'
 quo. tell-p.t.-v. quo. tell-dur. he

reke dulya. p̄ica arba bikula
 ceiling sit-v. Picha next day give-asp.-dur.

mihiho piñka piñka poxa
 family acc. balance balance balance
 rice rice beer

poxa h̄ila lutola mihi hi
 balance beer quo. tell-p.t.-dur. wife det.

naxa naxa h̄ila lukele reke
 no no quo. tell-v.-dur. ceiling

can̄i reke cacidalysi tani
 climb-nom. ceiling climb-v.-towards Tani

ilyo paxeti. tani p̄ica mi monjo
 dao cut-v.-p.t. Tani Picha acc. ?

moni more he momopasiti tani
 ? forest loc. miss-v.-p.t. Tani

nyanyo padola dokile dola hen̄i
 honey cut exist-v.-dur. stay-dur. think-nom.
 pica no inekuni h̄ila he
 Picha where go-p.t.-asp.-nom. quo. int.
 ho pica mi kapatola Pica
 and Picha acc. see-p.t.-dur. Picha
 nona dukun̄i h̄ila lukele pica
 where stay-asp.-nom. quo. tell-v.-dur. Picha
 luni h̄i no noya ho duma
 tell-nom. det. I where loc. stay-neg.
 miyanukosu dusudukuni h̄ila
 Miyoni-v. exist-v.-exist-asp.-nom. quo.
 lu. picabo h̄i
 say Picha-spe. det.
 o aka bala datola tani
 child one carry-dur. beat-p.t.-dur. Tani
 luni h̄i miyan̄i ka o ha?
 say-nom. det. Miyani gen. son int.
 h̄ila lu. pica luni h̄i in̄
 quo. say Picha say-nom. det. yes
 miyan̄i ka o tani luni h̄i
 Miyani gen. son Tani say-nom. det.
 oye mixe mikato h̄ila lu
 once do-v. do-v.-imp. quo. say
 mixekoda nī mi oye hindu
 do-v.-con. I acc. once pinch
 silyilo silo nī mi sanda maninanci
 v.-fut. today I acc. rafter serve as food
 h̄ila lunekuta tani luni h̄i mixe
 quo. say-p.t.-also Tani say-nom. det. make-v.
 mikato miyan̄i nī mici no
 do-v.-imp. Minani why do-fut. I

kalyato so pica rone mixe
 see-fut.-imp. loc. Picha once do-v.

 mixabiti mixe kile miyanibo
 do-v.-cer.-p.t. do-v. ? Miyami-spe.

 hiharlinbila oye hindolala
 det. run-v.-cer.-dur. once punch-v.-dur.

 apin gayinlo nyudotela aneku
 rice round rub-v.-dur. come-p.t.-asp.

 tani luni hi ronyi nipa mixe
 Tani say-nom. det. twice for what make-v.

 mikato hila lu. pica hirapa
 do-v.-imp. quo. say Picha again

 mixekile miyanri harlinbila
 do-v.-also Miyani run-v.-cer.-dur.

 oye hindolala apin gayin lo
 once pinch-dur. rice ball inst.

 nyudotila aneku rohin
 rub-v.-p.t.-dur. come-p.t.-asp. third time

 nipa mixe mikato hila tani
 for what do-v.-do-imp. quo. Tani

 lukele pica lunri hi no
 tell-v.-dur. Picha tell-nom. det. you

 mibimibi-jama no mitekuma
 do-v.-do-v.-asp.-neg! I do-p.t.-asp.-neg.

 hila lu. tani lunri hi hira mito
 quo. tell Tani tell-nom. det. once do-imp.

 no mitoku so lula. hokoda hila
 I do-p.t.-asp. loc. tell-dur. then quo.

 pica oye hime mi mixe mikabiti
 Picha one boy acc. do-v. do-v.-cer.-p.t.

ho miyanibō harlīntola tani
 and Miyani-spe. run-v.-p.t.-dur. Tani
 anyi myimpujao īmpyo lo elala
 two complete poison arrow inst. shoot-dur.
 exibiti. pibi pīca mi iñla
 shoot-v.-cer.-p.t. Pibi Picha acc. go-dur.
 nyanyo pada pabasiti. pibi
 honey cut-v. cut-v.-p.t. Pibi
 nyanyo ubu mi kakinlalola no
 honey hole acc. see-v.-dur I
 inso hoki nyanyo ladodu hila
 there abl. honey take-v. quo.
 lukotī. pīca ubo ho nyanyo
 say-v.-p.t. Picha hole loc. honey
 dīti pīca ka nyanyo dīyamī
 eat-p.t. Picha gen. honey eat-v.-nom.
 ho pibi ubu mi papi kopintela
 loc. Pibi hole acc. pieces of wood close-v.-dur.
 ileku.
 go-v.-asp.

Free Translation

The Talent of Abotani and Burupicha

Long ago there lived a talented man named
 Abotani and another yes-man named Burupicha.
 Both of them used to go to forest for collecting
 firewood and for hunting. One day Abotani went
 in advance and took the rats and birds that were
 lying in Picha's trap. Then Tani himself, became
 a bird and was lying in that trap. Picha put it

in his 'ciba' (bag) and returned home. He was about to burn the bird along with the 'ciba'. Then, Tani who was in disguise as a bird said, 'hallo! Picha, don't burn me'

'I thought that it is a bird. Is that you Pibi' said Picha. He threw the 'ciba' out and Pibi flew away and sat on a pillar of verandah. Picha cut that pillar on which Pibi was sitting and chased Pibi.

Another day they were sitting together. Pibi said, 'let us kill our family members'.

'Okay' replied Picha.

Pibi killed a male dog and dragged along the floor of the house. The blood spread everywhere inside the house. Picha went and killed all his family members as agreed.

Then, Tani came and suggested 'let us pestle the paddy today. Picha agreed to it.

He went and started pestling the paddy. Meanwhile Tani pestled the paddy along with his family members and Picha heard the sound of colliding the pestles.

'Hallo! Tani tell me how do you pestle' Picha enquired.

'I pestle putting one pestle each in between

the fingers. Don't you do it' Pibi said.

Picha hurried back and did the same way as Pibi told and broke his fingers. The thought over a while about the mistake he had committed in killing his family members. He suspected that Tani is living with his family members.

One day Picha was making a wooden plate. Tani came to him and asked 'what are you doing'.

'I am alone, so I am making a place for sleeping with 'lyipo tagyo bo' Picha replied. He requested Tani to test it whether it is comfortable to lie down. Tani tested and told him, it is not comfortable. Picha modified it and request Tani to test again. Tani was testing by lying inside the vessel. Picha turned it upside down and Tani was trapped.

Tani heard the sound of a playing crow. He pleaded: 'Dear crow! dear crow, please help me!

The crow replied: 'you Abotani! you shoot me with bow and arrow making noise like 'khakha'. Even if you ask for help, I will not'. The crow flew away. After a while a woodpecker came that way

'hallo! taring, taring please help me'
Tani requested.

The woodpecker made a hole in such a way that Tani could see through with one of his eyes. It expressed its inability to do more and it sought the help of Sun. The Sun came to the scene and with its heat, the vessel was split into two pieces. Abotani was taken to the Sun's home.

The Sun was about to go to the field. He told Abotani 'don't put your hand in the hole of the spoon stand kept above the oven. Don't touch the bag (tobacco bag) kept near the ceiling. Don't take out the mat and look into the latrine. Don't look above the ceiling'. The son went to field. Tani was very eager to see the house. He examined the bag, it was full of scorpion. He saw the ceiling above the oven, it was full of snakes, he looked under the mat, it was full of snakes and scorpions. The latrine was full of lions and tigers. The ceiling was full of forest pig.

Tani realized that he couldn't stay there for a long time. When Sun returned, in the evening, Tani expressed his desire to go back home. The Sun arranged for his return by putting a rope down upto Tani's house top.

When Tani reached home, he saw his wife

weaving the cloth. Their physical condition was bad. He thought for a while and threw one of his 'aru' in front of them. One of his sons took it and smelt it. He said to other members of his family that it smells as if that of his father.

The mother of the boy said: "Picha trapped Pibi inside the plate. Are you telling lie to test me". She began to beat him with weaving rod. Seeing this Tani threw another piece of 'aru'. The boy took it and tested by its smell. But this time also the mother did not believe the words of her son that it is of his father's. She beat him again. Tani came down.

He enquired: "Why do you appear to be much ill-healthy".

'Picha troubles us asking for 'pingka' and 'pokha' they said.

If he comes asking for 'pingka, pingka, pocha, pocha' then you say 'nakha, nakha', said Tani. He sat on the ceiling waiting for Picha. As usual Picha came and asked for 'pingka, pingka, pokha, pokha'. Tani's wife told 'nakha, nakha'. Picha went up the ceiling. Tani threw his 'dao' on Picha on seeing him on the ceiling,

but he missed the aim. Picha ran away and Tani chased him upto the forest.

Days passed away. One day Pibi was collecting honey in the forest. Pibi thought about Picha and to his surprise Picha appeared there.

Tani enquired: "hallo! Picha where are you staying now-a-days".

Picha replied: "I am staying with 'Miyau'"

Pointing out to the child that Picha was carrying Tani asked: "is it 'Miyau's' baby".

Picha said: "Yes, it is".

"Make it cry" Tani said.

"If I make the baby cry, Miyau will pinch me and take away my flesh and it will be served as meat for her people".

Picha replied.

Tani assured Picha that nothing will happen to him in his presence and asked him to make the child cry. Picha did so. Miyau came running and punched him and took away flesh and rubbed the wound with rice ball. When she left Tani asked Picha to make the child cry again. Once again he did so and Miyau came and punished him as before. When Tani asked him to make the baby

cry once again. Picha refused it saying that Tani did not take revenge on Miyanu when she did harm to him.

"You do it once again, I shall take revenge on her" Tani said.

Once again Picha made the baby cry and Miyanu came running. Tani shot her with the poisonous arrow and killed her. Pibi took Picha with him. They were collecting the honey together. Pibi showed a hole and told he used to collect the honey from that hole. Picha went inside the hole and started eating honey. While Picha was eating honey and Pibi closed the hole with a piece of wood and trapped inside it. Tani went away.

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